القلم المسلول على مكفر صحابة الرسول

وبيان الوقاحة في تكفير من طلب - من الحي - الشفاعة

- الرد على زندقة خارجية معتزلية حازمية -

The unsheathened pen on the one who rejects the Companions of the Messenger ﷺ

And the clarification of the audacity in declaring the one who seeks intercession from the living as an unbeliever - a refutation of the heresy of the Khawarij, Mu'tazilites, and Hazimiyyah.

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مقدمة

الحمد لله رب العالمين والعاقبة للمتقين ولا عدوان إلا على الظالمين والصلاة والسلام على رسوله الأمين وعلى آله وصحبه ومن تبعهم بإحسان إلى يوم الدين ، أما بعد ؛

لقد فشت قبل بضع سنين بدعة الحازمي المعتزلي الخارجي المارق في تكفير طالب الشفاعة - من الحي - وظننت أن المسألة قد حلت وأن الحجج الدامغة قد وضحت وأن أباطيله قد فضحت بأقلام كثير من الإخوة الفضلاء . ولكن نرى - بعد فترة - كثيرا من المسلمين الذين يخوضون مرة أخرى في هذه المسألة ويكفرون أو يبدعون ويضللون كل من طلب الشفاعة من الحي . بل حتى هناك قوم من الغلاة الذين يكفرون في هذه المسألة من لا يكفر المستشفع وأن هذا معلوم من التوحيد بالضرورة على زعمهم . والأمر خطير جدا ، لأن هذا القول المحدث يؤدي إلى تكفير الصحابة - رضي الله عنهم - بل حتى إلى تكفير رسول الله ﷺ كما سترون بعد قليل إن شاء الله تعالى .

وهذه الرسالة المختصرة للتذكير فقط بدون تفصيل . فقد جمعت فيها من الآثار الواضحة الساطعة ما ستبطل - إن شاء الله - هذه البدعة الشنيعة المارقة ، دفاعا عن السنة وسلفنا الصالح رضي الله عنهم أجمعين ، واقتداءً بأمر أمير المؤمنين الفاروق ؛ عمر بن الخطاب رضي الله عنه كما قال ؛

"سيأتي ناس يجادلونكم بشبهات القرآن فخذوهم بالسنن ، فإن أصحاب السنن أعلم بكتاب الله تعالى " [الشريعة ، الأجري ، 1 / 419]

اللهم يا رب جبرائيل وميكائيل وإسرافيل، فاطر السماوات والأرض ! أنت تحكم بين عبادك فيما كانوا فيه يختلفون فاهدنا لما اختلف فيه من الحق بإذنك ، إنك تهدي من تشاء إلى صراط مستقيم . اللهم آمين .

Introduction

All praise is due to Allah, the Lord of all worlds, and the final outcome is for the righteous. There is no aggression except against the wrongdoers. May peace and blessings be upon His Messenger, the trustworthy Prophet, upon his family, companions, and those who follow them with goodness until the Day of Judgment. To proceed:

A few years ago, the innovation of the Hazimi Mu'tazilite, Kharijite, and deviant sect in declaring those who seek intercession from the living as disbelievers spread widely. I thought that the issue had been resolved, and that the decisive arguments had been made clear, and that its falsehood had been exposed through the pens of many honorable brothers. However, after some time, we see many Muslims once again engaging in this matter, declaring takfir (excommunication) or declaring as heretics and misguiding anyone who seeks intercession from the living. There are even extremists who declare takfir against those who do not declare the intercessor as a disbeliever, claiming that this is an essential part of monotheism, according to their belief. This is a very serious

matter, because such a statement leads to the takfir of the Companions of the Prophet (may Allah be pleased with them) and, in fact, even the Prophet Muhammad (peace be upon him), as you will see shortly, insha'Allah.
This brief message is just a reminder, without going into too much detail. I have gathered clear and decisive proofs to, insha'Allah, refute this wicked and deviant innovation, defending the Sunnah and our righteous predecessors (may Allah be pleased with them all), and following the guidance of the Commander of the Believers, Umar ibn al-Khattab (may Allah be pleased with him), as he said: "People will come who argue with you using the ambiguities of the Qur'an, so take them to the Sunnah, for the people of the Sunnah know the Book of Allah best." [*Al-Shari'ah*, Al-Ajuri, 1/419]
O Allah, Lord of Jibril, Mikail, and Israfil, Creator of the heavens and the earth! You are the One who judges between Your servants in what they disagree about, so guide us to the truth in the matters of disagreement, by Your permission. Indeed, You guide whom You will to the Straight Path. O Allah, Amen.

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تشابهت قلوبهم

إن الحازمية والمعتزلة والجهمية والحرورية إخوة في تحكيم عقلهم وفي ابتداع أحكام توحيدهم وتكفير مخالفيهم وإلزام الناس بأباطيلهم . فكفروا من طلب الشفاعة من الحي بزعمهم أن هذا شرك أكبر وضده هو التوحيد وأن هذا الطالب ليس بموحد وأن من لم يكفره ما حقق التوحيد وما فهم التوحيد . فهم بذلك أخبث من المعتزلة والخوارج وأسوأ قيلا وأضل سبيلا .
وإن سألتهم عن الدليل وعن النص من آية أو أثر، رأيتهم منقطعا ومفلسا إلا المتشابه أو النتائج العقلية والأقيسة المنطقية . فمن زهد في الآثار ، لا بد له في الإستدلال أن يأخذ من الهوى والعقل . ومن كان هذا مسلكه فسيقع في البدع والمخالفات .

قال مالك بن أنس رحمه الله تعالى :

"ما قلّت الآثار في قوم إلّا كثُرَت فيهم الأهواء ، وإذا قلّت العلماء ظهر في النّاس الجَفَاء."
[رواه الخطيب البغدادي في الفقيه والمتفقه (1 / 383) عن ابن أبي أويس]

وقال محمد بن عبد الرحمن الأدرمي لرجل تكلم ببدعة ودعا الناس إليها : " هل علمها رسول الله صلى الله عليه وسلم وأبو بكر وعمر وعثمان وعلي ، أو لم يعلموها ؟ قال لم يعلموها ، قال : فشيء لم يعلمه هؤلاء أعلمته أنت ؟ قال الرجل : فإني أقول : قد علموها ، قال : أفوسعهم أن لا يتكلموا به ، ولا يدعوا الناس إليه ، أم لم يسعهم ؟ قال : بلى وسعهم ، قال فشيء وسع رسول الله صلى الله عليه وسلم وخلفاءه لا يسعك أنت ؟ فانقطع الرجل . فقال الخليفة - وكان حاضرا - : لا وسع الله على من لم يسعه ما وسعهم . " [لمعة الإعتقاد ، إبن قدامة المقدسي ، 9]

Their Hearts Are Alike

The Hazimiyyah, Mu'tazilah, Jahmiyyah, and Haruriyyah are all brothers in the use of their intellect to innovate rules for their understanding of Tawhid, to declare those who oppose them as disbelievers, and to impose their falsehoods on others. They declare those who seek intercession from the living as disbelievers, claiming that this is major shirk, and that its opposite is Tawhid. They argue that the one who seeks intercession is not a true believer, and that anyone who does not declare such a person as a disbeliever has not truly understood or achieved Tawhid. By doing so, they are worse than the Mu'tazilah and the Kharijites, more corrupt in speech, and more misguided in their path.

If you were to ask them for evidence from a verse or a narration, you would find them empty-handed, relying only on ambiguous interpretations or illogical reasoning. Those who turn away from authentic sources of evidence will inevitably fall into innovation and misguidance.

Imam Malik ibn Anas (may Allah have mercy on him) said:
"I never saw the number of differing opinions increase in a people except that their desires also increased. And whenever I saw the number of scholars diminish, I noticed the people becoming more arrogant."
[Reported by Al-Khatib al-Baghdadi in *Al-Fiqh wa Al-Mutafaqih* (1/383) from Ibn Abi Owais]

And Muhammad ibn Abd al-Rahman al-Adrami said to a man who spoke of an innovation and called others to it:
"Did the Messenger of Allah ﷺ, Abu Bakr, Umar, Uthman, and Ali know of this, or did they not know it?"
The man replied, "They did not know it."
He asked, "So, is it something that they did not know, and you are claiming to know it?"
The man replied, "Yes, I say they knew it."
Then he asked, "Was it permissible for them not to speak about it or call the people to it?"
The man replied, "Yes, it was permissible."
He said, "So, is it something that was permissible for the Messenger of Allah ﷺ and his caliphs, yet it is not permissible for you?"
At this, the man fell silent. The caliph, who was present, said:
"May Allah not allow for anyone what He has allowed for them."
[Reported in *Lum'at al-I'tiqad* by Ibn Qudamah al-Maqdisi, p. 9]

وقال الإمام ابن بطة العكبري رحمه الله تعالى في الجهمية وتوحيدهم الباطل وتكفيرهم للمسلمين ؛

" فاعلموا رحمكم الله أن رؤساء الكفر والضلال من الجهمية الملحدة ألقت إليهم الشياطين من إخوانهم الخصومة بالمتشابه من القرآن ، فزاغت به قلوبهم، فضلوا وأضلوا ، فقل للجهمي الضال: هذا كتاب الله عز وجل ، سماه الله في كتابه قرآنا وفرقانا ونورا وهدى ووحيا وتبيانا وذكرا وكتابا وكلاما وأمرا وتنزيلا ، وفي كل ذلك يعلمنا أنه كلامه منه ومتصل به قال الله تعالى :
{حم تنزيل الكتاب من الله العزيز العليم } [غافر : ٢]
وقال ؛ {حم تنزيل الكتاب من الله العزيز الحكيم } [الجاثية : ١]
فلك في أسمائه التي سماه الله بها كفاية ، فقد جهلت وغلوت في دين الله غير الحق ، وافتريت على الله الكذب والبهتان حين زعمت أن القرآن مخلوق ، وزعمت أن ذلك هو التوحيد ، وأنه دين الله الذي لا يقبل من العباد غيره ، وأن من لم يقل بمقالتك ويتبعك على إلحادك وضلالتك فليس بموحد ، تكفره وتستحل دمه ، فكل ما قلته وابتدعته أيها الجهمي ، فقد أكذبك الله عز وجل فيه ، ورده عليك هو ورسوله والمسلمون جميعا من عباد غيرة ، وإنما التمسنا دعواك هذه في كتاب الله ، وفي سنة نبيه صلى الله عليه وسلم ، وفي إجماع المسلمين وصالحي المؤمنين ، فلم نجد في ذلك شيئا مما ادعيته قال الله عز وجل ؛ { وما أرسلنا من قبلك من رسول إلا يوحى إليه أنه لا إله إلا أنا فاعبدون } ولم يقل : وأن تقولوا : القرآن مخلوق . وقال الله تعالى ؛ { ولقد وصينا الذين أوتوا الكتاب من قبلكم وإياكم أن اتقوا الله } [النساء : ١٣١] ولم يقل وأن تقولوا القرآن مخلوق . وقال تعالى { يا أيها الذين آمنوا اركعوا واسجدوا واعبدوا ربكم . . . } [الحج : ٧٧] إلى قوله { وما جعل عليكم في الدين من حرج ملة أبيكم إبراهيم هو سماكم المسلمين من قبل} [الحج : ٧٨] ولم يقل : وأن تقولوا : القرآن مخلوق . وقال { شرع لكم من الدين ما وصى به نوحا والذي أوحينا إليك وما وصينا به إبراهيم وموسى وعيسى أن أقيموا الدين ولا تتفرقوا فيه } [الشورى : ١٣]

The Imam Ibn Battah al Ukbari (May Allah have mercy on him), said regarding the Jahmiyyah and their false concept of Tawhid, as well as their excommunication of Muslims:

"Know, may Allah have mercy on you, that the leaders of disbelief and misguidance from the heretical Jahmiyyah were influenced by the devils, who threw to them from their brothers in opposition, ambiguous verses from the Qur'an. Their hearts deviated because of it, leading them astray and causing them to mislead others. So, say to the misguided Jahmi: This is the Book of Allah, the Exalted, which He called in His Book the Qur'an, the Furqan, the Light, the Guidance, the Revelation, the Clarification, the Reminder, the Book, the Word, the Command, and the Revelation. In all of these, He teaches us that it is His speech, connected to Him. Allah, the Exalted, said:
'Ha, Meem. The revelation of the Book is from Allah, the Almighty, the All-Knowing' (Ghafir: 2)
And He said:
'Ha, Meem. The revelation of the Book is from Allah, the Almighty, the All-Wise' (Al-Jathiya: 1).
So, with the names that Allah has called it, you have sufficient evidence. You have been ignorant and extreme in the religion of Allah, and you have fabricated lies and falsehood against Allah when you claimed that the Qur'an is created. You claimed that this is Tawhid, the religion of Allah that no

one may accept except you, and that anyone who does not agree with your statement and follow your heresy and misguidance is not a true monotheist, excommunicating him and deeming his blood permissible. Everything you have said and innovated, O Jahmi, Allah has contradicted you in it and refuted it, both through Himself and His Messenger, and by all the Muslims, the true worshipers. We have searched for your claim in the Book of Allah, in the Sunnah of His Prophet, and in the consensus of the Muslims and the righteous believers, but we did not find anything of what you claimed. Allah, the Exalted, said:
'And We did not send before you any messenger except that We revealed to him that there is no deity except Me, so worship Me' (Al-Anbiya: 25) — He did not say: 'And you should say the Qur'an is created.'
And Allah, the Exalted, said:
'And We instructed those who were given the Scripture before you and you, to fear Allah' (An-Nisa: 131) — He did not say: 'And you should say the Qur'an is created.'
And He said:
'O you who have believed, bow and prostrate and worship your Lord...' (Al-Hajj: 77), until He said: 'And He did not place upon you in religion any difficulty, the religion of your father Ibrahim. He named you Muslims before' (Al-Hajj: 78) — He did not say: 'And you should say the Qur'an is created.'
And He said:
'He has prescribed for you of the religion what He enjoined upon Noah, and what We have revealed to you, and what We enjoined upon Abraham, Moses, and Jesus, saying: Establish the religion and do not divide into factions in it' (Ash-Shura: 13)."

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وقال { فأقم وجهك للدين حنيفا فطرة الله التي فطر الناس عليها لا تبديل لخلق الله }
[الروم : ٣٠] وقال تعالى { الر كتاب أحكمت آياته ثم فصلت من لدن حكيم خبير
ألا تعبدوا إلا الله } [هود : ١]
وقال عز وجل { وما أمروا إلا ليعبدوا الله مخلصين له الدين حنفاء ويقيموا الصلاة
ويؤتوا الزكاة وذلك دين القيمة } [البينة : ٥]
وقال { ونزلنا عليك الكتاب تبيانا لكل شيء } [النحل : ٨٩] وقال { ما فرطنا في
الكتاب من شيء } [الأنعام : ٣٨]
وقال { وكل شيء أحصيناه في إمام مبين } [يس : ١٢] وقال { وما كان الله
ليضل قوما بعد إذ هداهم حتى يبين لهم ما يتقون } [التوبة : ١١٥]
فمثل هذا وشبهه في القرآن كثير ، قد قرأناه وفهمناه ، فلم نجد لبدعتك هذه فيه ذكرا
ولا أثرا ، ولا دعا الله عباده ولا أمرهم بشيء مما زعمت أنه توحيده ودينه أفتزعم
أن الله عز وجل أغفل هذا أم نسيه حتى ذكرته أنت وأنبهته عليه ؟ فقد أكذبك الله عز
وجل فقال ؛ { وما كان ربك نسيا } [مريم : ٦٤]
وقال { ما فرطنا في الكتاب من شيء } [الأنعام : ٣٨]
أم عساك تزعم أن رسول الله صلى الله عليه وسلم خان في دينه ، وكتم ما أمره
بتبليغه ؟ فإن في جرأتك على الله وعلى رسوله ما قد قلت ما هو أعظم من هذا وكل
ذلك فقد أكذبك الله فيه ، فقال تعالى : { الذين يتبعون الرسول النبي الأمي الذي
يجدونه مكتوبا عندهم في التوراة والإنجيل يأمرهم بالمعروف وينهاهم عن المنكر . .
. } [الأعراف : ١٥٧] إلى قوله { النبي الأمي الذي يؤمن بالله وكلماته واتبعوه
لعلكم تهتدون } [الأعراف : ١٥٨]
وقال { وما أرسلناك إلا رحمة للعالمين } [الأنبياء : ١٠٧] وقال { وأنزلنا إليك
الذكر لتبين للناس ما نزل إليهم ولعلهم يتفكرون } [النحل : ٤٤] وقال { يا أيها
الرسول بلغ ما أنزل إليك من ربك وإن لم تفعل فما بلغت رسالته } [المائدة : ٦٧]
وقال { وما على الرسول إلا البلاغ المبين } [النور : ٥٤]
وقال { فاصدع بما تؤمر وأعرض عن المشركين إنا كفيناك المستهزئين } [الحجر
: ٩٤]

And Allah, the Exalted, said:
"So direct your face toward the religion, inclining to truth. The natural disposition of Allah upon which He has created people. There is no altering the creation of Allah." (Ar-Rum: 30)
And He said:
"Alif Lam Ra. This is the Book whose verses are perfected and then explained in detail from One Who is Wise and All-Aware. Worship none but Allah." (Hud: 1)
And He, the Exalted, said:
"And they were not commanded except to worship Allah, being sincere to Him in religion, inclining to truth, establishing prayer, and giving zakah. And that is the correct religion." (Al-Bayyina: 5)
And He said:
"And We have sent down to you the Book as clarification for all things." (An-Nahl: 89)
And He said:

"We have not neglected in the Book anything." (Al-An'am: 38)
And He said:
"And We have enumerated all things in a clear record." (Ya-Sin: 12)
And He said:
"And Allah would not lead a people astray after He has guided them until He makes clear to them what they should avoid." (At-Tawbah: 115)

There are many verses in the Qur'an like these, which we have read and understood, and in them, we did not find any mention or trace of your innovation. Allah did not command His servants, nor did He instruct them, with anything of what you claimed is His Tawhid and religion. Do you claim that Allah, the Exalted, overlooked this or forgot it until you mentioned and reminded Him of it? Allah has contradicted you in this, saying:
"And your Lord is not forgetful." (Maryam: 64)
And He said:
"We have not neglected in the Book anything." (Al-An'am: 38)

Do you perhaps claim that the Messenger of Allah, peace be upon him, betrayed his religion, withholding what he was commanded to convey? Your audacity towards Allah and His Messenger has led you to make an even greater claim. But in all of this, Allah has contradicted you, as He said:
"Those who follow the unlettered Prophet, whom they find written in the Torah and the Gospel, he commands them to do good and forbids them from what is wrong..." (Al-A'raf: 157)
Until He said:
"The unlettered Prophet who believes in Allah and His words. Follow him that you may be guided." (Al-A'raf: 158)
And He said:
"And We have not sent you except as a mercy to the worlds." (Al-Anbiya: 107)
And He said:
"And We have sent down to you the Reminder that you may clarify to the people what was revealed to them and that perhaps they will give thought." (An-Nahl: 44)
And He said:
"O Messenger, convey what has been revealed to you from your Lord, and if you do not, then you have not conveyed His message." (Al-Ma'idah: 67)
And He said:
"And there is nothing upon the Messenger except the clear delivery of the message." (An-Nur: 54)
And He said:
"So declare what you have been commanded and turn away from the disbelievers. Indeed, We have sufficed you against the mockers." (Al-Hijr: 94)

وقالت عائشة : من زعم أن رسول الله صلى الله عليه وسلم كتم شيئا مما أنزله الله
عليه ، فقد أعظم الفرية على الله . يقول الله : { يا أيها الرسول بلغ ما أنزل إليك } [
المائدة : ٦٧] الآية .
ثم التمسنا هذه الضلالة التي اخترعتها وزعمت أنها الشريعة الواجبة والدين القيم
والتوحيد اللازم الذي لا يقبل الله من العباد غيره بأن يقولوا : القرآن مخلوق في سنة
المصطفى، وما دعا إليه أمته وقاتل من خالفه عليه ، فما وجدنا لذلك أثرا ولا إمارة
ولا دلالة . قال النبي صلى الله عليه وسلم : بني الإسلام على خمس : شهادة أن لا
إله إلا الله ، وإقام الصلاة ، وإيتاء الزكاة ، وحج البيت ، وصوم رمضان
فزعمت أيها الجهمي أنها ست بضلالتك هذه .

وقال النبي صلى الله عليه وسلم : أمرت أن أقاتل الناس حتى يقولوا : لا إله إلا الله ،
ويقيموا الصلاة ، ويؤتوا الزكاة ، فإذا فعلوا ذلك ، حرمت علي دماؤهم وأموالهم إلا
بحقها وحسابهم على الله . وقال صلى الله عليه وسلم : لا يحل دم امرئ مسلم يشهد
أن لا إله إلا الله إلا بإحدى ثلاث : الثيب الزاني ، والتارك لدينه ، والنفس بالنفس
.
وقال لوفد عبد القيس حين قدموا عليه ، فأمرهم بالإيمان بالله ، وقال : أتدرون ما
الإيمان بالله ؟ قالوا : الله ورسوله أعلم. قال : شهادة أن لا إله إلا الله وأن محمدا
رسول الله ، وإقام الصلاة ، وإيتاء الزكاة ، وصوم رمضان ، وأن تعطوا الخمس من
المغنم . وقال الله تعالى : { ومن يشاقق الرسول من بعد ما تبين له الهدى ويتبع غير
سبيل المؤمنين نوله ما تولى ونصله جهنم وساءت مصيرا } [النساء : ١١٥]

فهذا كتاب الله يكذبك أيها الجهمي ، وسنة نبيه وإجماع المؤمنين وسبيلهم تخالفك ،
وتدل على ضلالتك ، وعلى إبطال ما ادعيته من أن قولك : القرآن مخلوق هو
التوحيد والدين ، الذي شرعه الله لعباده ، وبعث به رسوله ، فقد بطل الآن ما ادعيته
من قولك : إن التوحيد هو أن يقال : القرآن مخلوق، وبان كذبك وبهتانك للعقلاء
فأخبرنا الله عز وجل عن خلق ما خلق من الأشياء،

Aisha, may Allah be pleased with her, said: "Whoever claims that the Messenger of Allah, peace be upon him, co
"O Messenger, convey what has been revealed to you from your Lord." (Al-Ma'idah: 67).

Then, we searched for this misguidance that you invented and claimed to be the obligatory Shariah, the upright religion, and the necessary Tawhid that Allah will accept from His servants — that they must say the Qur'an is created — in the Sunnah of the Chosen Prophet, peace be upon him, and what he called his Ummah to and fought those who opposed him in this matter. We found no trace, no indication, or proof of it. The Prophet, peace be upon him, said:
"Islam is built upon five: the testimony that there is no deity but Allah, the establishment of prayer, the giving of zakah, the pilgrimage to the House, and fasting in Ramadan."

But you, O Jahmi, claim that this is part of your misguidance.

And the Prophet, peace be upon him, said:
"I have been commanded to fight people until they say: 'There is no deity but Allah,' establish prayer, and give zakah. Once they do that, their blood and wealth are sacred to me, except in the case of their rights, and their reckoning is with Allah."

He also said, peace be upon him:
"It is not permissible to shed the blood of a Muslim who bears witness that there is no deity but Allah, except in three cases: the married adulterer, the one who abandons his religion, and the life for a life."

He said to the delegation of Abd al-Qays when they came to him and he commanded them to believe in Allah, saying:
"Do you know what it means to believe in Allah?"
They replied: "Allah and His Messenger know best."
He said:
"To testify that there is no deity but Allah and that Muhammad is the Messenger of Allah, to establish prayer, to give zakah, to fast Ramadan, and to give one-fifth of the spoils of war."

And Allah, the Exalted, says:
"And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination." (An-Nisa: 115)

This is the Book of Allah, which contradicts you, O Jahmi. The Sunnah of His Messenger, the consensus of the believers, and their way all oppose you and show your misguidance, and the falsity of your claim that saying "the Qur'an is created" is the Tawhid and religion that Allah legislated for His servants and sent His Messenger with. Now it has become clear that what you claimed — that Tawhid is to say "the Qur'an is created" — is false, and your lies and fabrications are evident to the reasonable people.

Allah, the Exalted, has informed us about the creation of everything that was created...

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فإنا نحن قد أوجدناك في آيات كثيرة من كتابه ، وأخبار صحيحة عن رسول الله أن القرآن كلام الله ومنه ، وفيه صفاته وأسماءه ، وأنه علم من علمه ، وأنه ليس بجائز أن يكون شيء من الله ولا من صفاته ، ولا من أسمائه ، ولا من علمه، ولا من قدرته ، ولا من عظمته ، ولا من عزته مخلوقة ورأيناك أيها الجهمي تزعم أنك تنفي التشبيه عن الله بقولك : إن القرآن مخلوق، ورأيناك شبهت الله عز وجل بأضعف ضعيف من خلقه فإن كلام العباد مخلوقة، وأسماءهم مخلوقة، وعلم الناس مخلوق ، وقدرتهم وعزتهم مخلوقة ، فأنت بالتشبيه أحق وأخلق ، وأنت فليس تجد ما قلته من أن القرآن مخلوق في كتاب الله ، ولا في سنة نبيه ، ولا مأثورا عن صحابته ، ولا عن أحد من أئمة المسلمين ، فحينئذ لجأ الجهمي إلى آيات من المتشابه جهل علمها .

[الإبانة الكبرى ، إبن بطة العكبري ، 6 / 150 - 157]

رحمه الله رحمة واسعة. فرد الإمام عليهم برد موجز ممتاز . وهذا المذهب الخبيث عين ما عليه الحازمية في مسألة التكفير و طلب الشفاعة وفي مسائل أخرى .

"Indeed, we have established for you in many verses of His Book, and in authentic reports from the Messenger of Allah, that the Qur'an is the Speech of Allah and originates from Him. In it are His attributes and His names, and it is knowledge from His knowledge. It is not permissible for anything from Allah, nor from His attributes, nor from His names, nor from

His knowledge, nor from His power, nor from His greatness, nor from His majesty to be created.

We have seen you, O Jahmi, claim that you are negating anthropomorphism from Allah by saying that the Qur'an is created, but we have seen you liken Allah, the Exalted, to the weakest of His creation. For the speech of human beings is created, their names are created, their knowledge is created, their power and honor are created. Therefore, you, by this analogy, are more akin to what you are accusing Allah of, and you will not find what you claimed — that the Qur'an is created — in the Book of Allah, nor in the Sunnah of His Messenger, nor from any of the Companions, nor from any of the Imams of the Muslims.

At this point, the Jahmi resorted to verses that are ambiguous (mutashabih), whose knowledge he misunderstood.
(Al-Ibānah al-Kubrā, Ibn Battah al-'Ukkabī, 6 / 150 - 157)

May Allah have mercy on him, the Imam responded to them with a brief yet excellent reply. "This corrupt ideology is the same as what is held by the *Hazimiyyah* **in matters of takfir and seeking intercession, and in other issues."**

الشفاعة في الآيات بين النفي والإثبات

فكثير ما يستدلون بها من الحجج غير محكمة . بل محكمة في حد ذاتها ولكن صارت تحت أهوائهم متشابهة لما يشتهون ابتغاءً تأويلها. فالآيات محكمة كلها - من بعض الوجوه - لمن يفهم ويحسن الجمع ويعلم موضع الخطاب .

كما قال عبد الله بن عمر رضى الله عنهما :
" الخوارج إنطلقوا إلى آيات نزلت فى المشركين فجعلوها على المؤمنين . "
[تفسير القران العظيم (56 / 4) ، والأثر أيضاً فى صحيح البخارى]

وكما قال شيخ الإسلام ابن تيمية رحمه الله ؛
" وكانت البدع الأولى مثل بدعة الخوارج ، إنما هي من سوء فهمهم للقرآن ، ولم يقصدوا معارضته ، لكن فهموا منه ما لم يدل عليه ، ... "
[مجموع الفتاوى (13 / 20)]

وقال الإمام محمد بن الحسين الآجري رحمه الله تعالى في باب وجوب الإيمان بالشفاعة في كتاب الشريعة ؛

- ولا أتهم الحازمي ولا من تبعه في هذه البدعة ؛ بإنكار الشفاعة ولكن تشابهت قلوبهم بقلوب المعتزلة والخوارج في تكفير المسلمين والمخالفين لهم بحق وفي وتحكيم عقلهم واستحسان آرائهم دون الأخبار وسنن الأخيار -

" إعلموا رحمكم الله , أن المنكر للشفاعة يزعم أن من دخل النار فليس بخارج منها , وهذا مذهب المعتزلة يكذبون بها , وبأشياء سنذكرها إن شاء الله تعالى , مما لها أصل في كتاب الله عز وجل , ومن سنن رسول الله صلى الله عليه وسلم , وسنن الصحابة رضي الله عنهم ومن تبعهم بإحسان , وقول فقهاء المسلمين.

"Intercession in the Verses: Between Denial and Affirmation

Many often use arguments regarding intercession that are not sound. They are sound in themselves but have been twisted by their desires, turning them into ambiguous meanings to fit their interpretations. However, all the verses are decisive — from certain perspectives — for those who understand, can properly reconcile, and know the context of the address.

As Abdullah ibn Umar (may Allah be pleased with him) said:
'The Khawarij took verses that were revealed about the polytheists and applied them to the believers.' [Tafseer al-Qur'an al-Azeem (456), and this narration is also in Sahih al-Bukhari.]

And as Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said:
'The early innovations, like the innovation of the Khawarij, were due to their misunderstanding of the Qur'an. They did not intend to oppose it, but they understood from it what was not meant by it.' [Majmu' al-Fatawa (13/20)]

And Imam Muhammad ibn al-Husayn al-Ajuri (may Allah have mercy on him) said in his book *Shari'ah* regarding the obligation to believe in intercession:
'Know, may Allah have mercy on you, that those who deny intercession claim that whoever enters the Hellfire will never exit it. This is the view of the Mu'tazilah who reject intercession, along with other matters which we will mention, by the will of Allah, which have their basis in the Book of Allah, the Sunnah of His Messenger (peace be upon him), the practices of the Companions (may Allah be pleased with them), and those who followed them with righteousness, as well as the statements of the scholars of Islam.'"

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فالمعتزلة يخالفون هذا كله , لا يلتفتون إلى سنن رسول الله صلى الله عليه وسلم، ولا إلى سنن أصحابه رضي الله عنهم وإنما يعارضون بمتشابه القرآن , وبما أراهم العقل عندهم , وليس هذا طريق المسلمين وإنما هذا طريق من قد زاغ عن طريق الحق وقد لعب به الشيطان , وقد حذرنا الله عز وجل ممن هذه صفته , وحذرناهم النبي صلى الله عليه وسلم وحذرناهم أئمة المسلمين قديما وحديثا , فأما ما حذرناهم الله عز وجل وأنزله على نبيه صلى الله عليه وسلم , وحذرناهم النبي صلى الله عليه وسلم , فإن الله عز وجل قال لنبيه صلى الله عليه وسلم : { هو الذي أنزل عليك الكتاب منه آيات محكمات, هن أم الكتاب وأخر متشابهات } [آل عمران : ٧] إلى قوله : { وما يذكر إلا أولو الألباب }

حدثنا أبو أحمد هارون بن يوسف بن زياد قال : حدثنا محمد بن أبي عمر العدني قال : أنا عبد الوهاب الثقفي , عن أيوب , عن ابن أبي مليكة , عن عائشة رضي الله عنها أن رسول الله صلى الله عليه وسلم قرأ { هو الذي أنزل عليك الكتاب منه آيات محكمات هن أم الكتاب } [آل عمران : ٧] الآية فقال : « إذا رأيتم الذين يجادلون فيه فهم الذين عنى الله عز وجل فاحذروهم »

حدثنا أبو بكر بن أبي داود قال : نا يونس بن حبيب الأصبهاني قال : نا أبو داود الطيالسي قال : أنبأنا حماد يعني ابن سلمة عن ابن أبي مليكة , عن القاسم , عن عائشة رحمها الله تعالى قالت : تلا رسول الله صلى الله عليه وسلم هذه الآية : { هو الذي أنزل عليك الكتاب منه آيات محكمات } [آل عمران : ٧] إلى قوله عز وجل : { فأما الذين في قلوبهم زيغ فيتبعون ما تشابه منه } [آل عمران : ٧] قالت : قال رسول الله صلى الله عليه وسلم : « قد سماهم الله عز وجل لكم , فإذا رأيتموهم فاحذروهم » قالها ثلاثا .

وأخبرنا أبو عبيد علي بن الحسين بن حرب القاضي قال : نا الحسن بن محمد الزعفراني قال : نا سعيد بن سليمان قال : نا عبد الواحد بن سليم قال : نا يزيد الفقير قال : كنا بمكة من قطانها , وكان معي أخ لي يقال له : طلق بن حبيب , وكنا نرى رأي الحرورية , فبلغنا أن جابر بن عبد الله الأنصاري قدم , وكان يلزم في كل موسم , فأتيناه فقلنا له : بلغنا عنك قول في الشفاعة, وقول الله عز وجل يخالفك , فنظر في وجوهنا , وقال : من أهل العراق أنتم ؟ فقلنا : نعم , قال : فتبسم أو ضحك ,

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"The Mu'tazila disagree with all of this; they do not pay attention to the Sunnah of the Messenger of Allah (peace be upon him), nor to the Sunnah of his companions (may Allah be pleased with them). Rather, they oppose by using the ambiguous parts of the Qur'an, and what their intellects dictate to them.

This is not the way of the Muslims; rather, it is the way of those who have deviated from the path of truth, and who have been misled by Satan. Allah, the Exalted, has warned us about those who possess such characteristics, and the Prophet (peace be upon him) also warned us, as did the Imams of the Muslims, both ancient and modern.

As for what Allah, the Exalted, warned us about and revealed to His Prophet (peace be upon him), the Prophet (peace be upon him) warned us about, Allah, the Exalted, said to His Prophet (peace be upon him):
{It is He who has sent down to you the Book. In it are verses that are clear (muhkamat) - they are the foundation of the Book, and others that are ambiguous (mutashabihat)} [Aal Imran: 7], until He said: {But none will grasp its meaning except those who are firmly grounded in knowledge}.

Abu Ahmad Harun ibn Yusuf ibn Ziyad narrated to us, saying:
Muhammad ibn Abi Umar al-Adani narrated to us, who said:
I was informed by 'Abdul Wahhab al-Thaqafi from Ayyub from Ibn Abi Mulaika from Aisha (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) recited the verse: {It is He who has sent down to you the Book. In it are verses that are clear (muhkamat) - they are the foundation of the Book.} [Aal Imran: 7]. Then he said: *"When you see those who argue about it, they are the ones whom Allah has warned about. So beware of them."*

Abu Bakr ibn Abi Dawood narrated to us, saying:
Yunus ibn Habib al-Asbahani narrated to us, who said:
Abu Dawood al-Tayalisi narrated to us, who said:
Hammad ibn Salama narrated to us from Ibn Abi Mulaika from al-Qasim from Aisha (may Allah have mercy on her), who said:
The Messenger of Allah (peace be upon him) recited this verse:
{It is He who has sent down to you the Book. In it are verses that are clear (muhkamat).} [Aal Imran: 7], until the verse: {But those in whose hearts is deviation follow that of it which is ambiguous} [Aal Imran: 7]. Aisha (may Allah have mercy on her) said:
The Messenger of Allah (peace be upon him) said: *"Allah has named them for you. So when you see them, beware of them."* He said this three times.

And Abu Ubayd Ali ibn al-Husayn ibn Harb al-Qadi narrated to us, saying:
Al-Hasan ibn Muhammad al-Za'fari narrated to us, who said:
Saeed ibn Suleiman narrated to us, who said:
Abdul Wahid ibn Salim narrated to us, who said:
Yazid al-Faqir narrated to us, saying:
We were in Makkah, among its residents, and with me was a brother of mine named Talq ibn Habib. We used to hold the views of the Haruriyyah (Khawarij), and we heard that Jabir ibn Abdullah al-Ansari had arrived, and he would stay during every pilgrimage season. So, we went to him and said: *'We have heard from you a statement regarding intercession, and the statement of Allah, the Exalted, contradicts it.'*
He looked at our faces and asked: *"Are you from Iraq?"*

We replied: *"Yes."*
He smiled or laughed."*

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وقال : أين تجدون في كتاب الله عز وجل ؟ قلنا : حيث يقول ربنا عز وجل في كتابه : { ربنا إنك من تدخل النار فقد أخزيته } [آل عمران : ١٩٢]

وقال عز وجل : { يريدون أن يخرجوا من النار وما هم بخارجين منها } [المائدة : ٣٧] وقوله عز وجل { كلما أرادوا أن يخرجوا منها من غم أعيدوا فيها } [الحج : ٢٢] , وأشباه هذا من القرآن , فقال : أنتم أعلم بكتاب الله عز وجل أم أنا ؟ فقلنا : بل أنت أعلم به منا , قال : فوالله لقد شهدت تنزيل هذا على رسول الله صلى الله عليه وسلم , ولقد شهدت تأويله من رسول الله صلى الله عليه وسلم , وأن الشفاعة في كتاب الله عز وجل لمن عقل قال : قلنا : وأين الشفاعة ؟ قال : في سورة المدثر قال : فقرأ علينا { ما سلككم في سقر قالوا لم نك من المصلين ولم نك نطعم المسكين وكنا نخوض مع الخائضين وكنا نكذب بيوم الدين حتى أتانا اليقين فما تنفعهم شفاعة الشافعين:} [المدثر : ٤٣] ثم قال : ألا ترونها حلت لمن لم يشرك بالله عز وجل شيئا , سمعت رسول الله صلى الله عليه وسلم يقول : " إن الله عز وجل خلق الخلق ولم يستعن على ذلك أحدا , ولم يشاور في أحدا ثم أماتهم , ولم يستعن على ذلك أحدا , ولم يشاور فيه أحدا , ثم أحياهم , ولم يستعن على ذلك أحدا , ولم يشاور فيه أحدا, فأدخل من شاء الجنة برحمته , وأدخل من شاء النار بذنبه , ثم إن الله عز وجل تحنن على الموحدين فبعث بملك من قبله بماء ونور : فدخل النار فلم يصب إلا من شاء الله ولم يصب إلا من خرج من الدنيا ولم يشرك بالله شيئا , فأخرجهم حتى جعلهم بفناء الجنة:, ثم رجع إلى ربه عز وجل : فأمده بماء ونور فنضح ولم يصب إلا من شاء الله ولم يصب إلا من خرج من الدنيا ولم يشرك بالله شيئا , إلا أصابه ذلك النضح , فأخرجهم حتى جعلهم بفناء الجنة , ثم أذن للشفعاء فشفعوا لهم فأدخلهم الجنة برحمته وشفاعة الشافعين . "

حدثنا أبو القاسم عبد الله بن محمد بن عبد العزيز البغوي قال : نا شيبان بن فروخ قال : نا مبارك بن فضالة قال : نا يزيد بن صهيب قال : مررت بجابر بن عبد الله , وهو في حلقة يحدث أناسا , فجلست إليه , فسمعته يذكر أناسا يخرجون من النار قال؛: وكنت يومئذ أنكر ذلك قال : فقلت : والله ما أعجب من الناس , ولكن أعجب منكم أصحاب رسول الله صلى الله عليه وسلم ,

He **said: “Where do you find this in the Book of Allah, the Almighty**?"
We said: "Where Allah, the Almighty, says in His Book: {Our Lord, indeed, whoever You admit to the Fire – You have disgraced him.} [Aal Imran: 192], and He also says: {They wish to get out of the Fire, but never are they to emerge from it.} [Al-Ma'idah: 37], and His statement: {Whenever they desire to get out of it, from grief, they will be returned to it.} [Al-Hajj: 22], and similar verses in the Qur'an."
He asked: "Do you know the Book of Allah, the Almighty, better, or do I?"
We said: "Rather, you know it better than we do."
He said: "By Allah, I have witnessed the revelation of this upon the Messenger of Allah (peace be upon him), and I have witnessed its interpretation from the Messenger of Allah (peace be upon him), and that intercession in the Book of Allah, the Almighty, is for those who understand."

We asked: "And where is the intercession?"
He replied: "In Surah Al-Muddaththir."
Then he recited: {What has caused you to enter Hell?} They will say, "We were not of those who prayed, and we did not give to the poor, and we used to engage in vain discourse with those who engaged in it, and we used to deny the Day of Recompense until there came to us the certainty." [Al-Muddaththir: 42-46]. Then he said: "Do you not see that it applies to those who did not associate anyone with Allah?"
He continued: "I heard the Messenger of Allah (peace be upon him) say: *'Allah, the Almighty, created creation without seeking anyone's assistance or consultation. Then He caused them to die, without seeking anyone's assistance or consultation. Then He revived them, without seeking anyone's assistance or consultation. He admitted whom He willed into Paradise by His mercy and whom He willed into the Fire by their sins. Then Allah, the Almighty, showed mercy to the monotheists and sent an angel with water and light. The angel entered the Fire and only those whom Allah willed were affected, and only those who passed away without associating any partners with Allah were affected. He took them out until they were at the gates of Paradise. Then he returned to his Lord, the Almighty, and was given water and light again. He sprinkled it, and only those whom Allah willed were affected, and only those who passed away without associating partners with Allah were affected by that sprinkling. He took them out until they were at the gates of Paradise. Then the intercessors were allowed to intercede for them, and they were admitted into Paradise by His mercy and the intercession of the intercessors.'"**

Abu al-Qasim Abdullah ibn Muhammad ibn Abdulaziz al-Baghawi narrated to us, saying:
Shayban ibn Furukh narrated to us, who said:
Mubarak ibn Fadalah narrated to us, who said:
Yazid ibn Suhayb narrated to us, who said:
I passed by Jabir ibn Abdullah while he was in a circle, narrating to people. I sat with him, and I heard him mention that there were people who would be taken out of the Fire. He said: "At that time, I used to reject that."
I said: "By Allah, I do not find it strange that people would be taken out, but I find it strange that you, the companions of the Messenger of Allah (peace be upon him), would say this."

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يقول الله عز وجل : { يريدون أن يخرجوا من النار وما هم بخارجين منها , ولهم عذاب مقيم } [المائدة : ٣٧] ...

فانتهرني أصحابه وكان أحلمهم , فقال : دعوا الرجل , ثم قال : إنما قال الله عز وجل : { إن الذين كفروا لو أن لهم ما في الأرض جميعا ومثله معه ليفتدوا به من عذاب يوم القيامة ما تقبل منهم ولهم عذاب أليم يريدون أن يخرجوا من النار وما هم بخارجين منها ولهم عذاب مقيم } [المائدة : ٣٧]
قال : وما تقرأ القرآن : { ومن الليل فتهجد به نافلة لك عسى أن يبعثك ربك مقاما محمودا } [الإسراء : ٧٩]
قال : فإن الله عز وجل عذب قوما بخطاياهم وإن شاء أن يخرجهم أخرجهم قال : فلم أكذب به بعد ذلك . "

قال محمد بن الحسين الآجري رحمه الله تعالى : إن المكذب بالشفاعة أخطأ في تأويله خطأ فاحشا خرج به عن الكتاب والسنة , وذلك أنه عمد إلى آيات من القرآن نزلت في أهل الكفر , أخبر الله عز وجل : أنهم إذا دخلوا النار أنهم غير خارجين منها , فجعلها المكذب بالشفاعة في الموحدين , ولم يلتفت إلى أخبار رسول الله صلى الله عليه وسلم في إثبات الشفاعة أنها إنما هي لأهل الكبائر , والقرآن يدل على هذا , فخرج بقوله السوء عن جملة ما عليه أهل الأيمان , واتبع غير سبيلهم ، قال الله عز وجل: { ومن يشاقق الرسول من بعد ما تبين له الهدى ويتبع غير سبيل المؤمنين نوله ما تولى ونصله جهنم وساءت مصيرا } [النساء : ١١٥]

قال محمد بن الحسين الآجري رحمه الله : فكل من رد سنن رسول الله صلى الله عليه وسلم وسنن أصحابه فهو ممن شاقق الرسول وعصاه , وعصى الله تعالى بتركه قبول السنن , ولو عقل هذا الملحد وأنصف من نفسه , علم أن أحكام الله عز وجل وجميع ما تعبد به خلقه إنما تؤخذ من الكتاب والسنة , وقد أمر الله عز وجل نبيه عليه السلام : أن يبين لخلقه ما أنزله عليه مما تعبدهم به , فقال جل ذكره : { وأنزلنا إليك الذكر لتبين للناس ما نزل إليهم ولعلهم يتفكرون } [النحل : ٤٤]

Allah Almighty says:

> {They will wish to get out of the Fire, but never shall they get out therefrom, and theirs will be a lasting torment.} [Al-Ma'idah: 37]

His companions rebuked me, and he was the most patient among them. He said, "Leave the man alone," and then said: "Indeed, Allah Almighty said:

> {Verily, those who disbelieve, even if they possessed all that is in the earth and the like thereof with it to ransom themselves thereby from the torment of the Day of Resurrection, it would not be accepted from them, and theirs will be a painful torment. They will wish to get out of the Fire, but never shall they get out therefrom, and theirs will be a lasting torment.} [Al-Ma'idah: 36-37]

He asked, 'Do you not read the Qur'an?' and then recited:

> {And from the night, pray with it as an additional prayer for you; it is expected that your Lord will raise you to a praised station.} [Al-Isra: 79]

He added, "Indeed, Allah Almighty punished some people for their sins, and if He wills, He will remove them." After that, I did not deny it."

Imam Muhammad bin Al-Husayn Al-Ajurri (may Allah have mercy on him) said:

The one who denies intercession has made a grave error in interpretation, deviating from the Book and the Sunnah. This person has taken verses from the Qur'an that were revealed about the disbelievers—where Allah Almighty informs us that once they enter the Fire, they will never exit—and has misapplied these verses to the monotheists (believers). They ignored the authentic reports from the Messenger of Allah (peace and blessings be upon him) affirming intercession for those guilty of major sins.

The Qur'an supports this view, but the denier has deviated from the way of the believers and followed a path of error. Allah Almighty says:

> {And whoever opposes the Messenger after guidance has become clear to him and follows a path other than that of the believers, We will leave him to that which he has chosen and drive him into Hell—what an evil destination!} [An-Nisa: 115]

Imam Muhammad bin Al-Husayn Al-Ajurri (may Allah have mercy on him) said:

Whoever rejects the Sunnah of the Messenger of Allah (peace and blessings be upon him) and the Sunnah of his companions (may Allah be pleased with them) is among those who oppose the Messenger. This opposition is disobedience to Allah Almighty, as they reject the Sunnah.

If this denier had truly understood and been fair to themselves, they would have realized that Allah's rulings and all forms of worship imposed upon His creation are derived from the Book and the Sunnah. Allah Almighty commanded His Prophet (peace and blessings be upon him) to clarify to the people what was revealed to him, saying:

> {And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought.} [An-Nahl: 44]

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وقد بين صلى الله عليه وسلم لأمته جميع ما فرض الله عز وجل عليهم من جميع الأحكام وبين لهم أمر الدنيا وأمر الآخرة وجميع ما ينبغي أن يؤمنوا به ولم يدعهم جهلة لا يعلمون حتى أعلمهم أمر الموت والقبر وما يلقى المؤمن , وما يلقى الكافر ,

وأمر المحشر والوقوف وأمر الجنة والنار حالا بعد حال يعرفه أهل الحق , وسنذكر كل باب في موضعه إن شاء الله تعالى .

إعلموا يا معشر المسلمين : أن أهل الكفر إذا دخلوا النار ورأوا العذاب الأليم وأصابهم الهوان الشديد نظروا إلى قوم من الموحدين معهم في النار فعيروهم بذلك وقالوا : ما أغنى عنكم إسلامكم في الدنيا وأنتم معنا في النار ؟ فزاد أهل التوحيد من المسلمين حزنا وغما , فاطلع الله عز وجل على ما نالهم من الغم بتعيير أهل الكفر لهم فأذن في الشفاعة فيشفع الأنبياء والملائكة والشهداء والعلماء والمؤمنون فيمن دخل النار من المسلمين فأخرجوا منها على حسب ما أخبرنا رسول الله صلى الله عليه وسلم على طبقات شتى فدخلوا الجنة , فلما فقدهم أهل الكفر ودوا حينئذ لو كان مسلمين وأيقنوا أنه ليس شافع يشفع لهم , ولا صديق حميم يغني عنهم من عذابهم شيئا قال الله عز وجل في أهل الكفر لما نضجوا بالعذاب وعلموا أن الشفاعة لغيرهم ، قالوا : { فهل لنا من شفعاء فيشفعوا لنا أو نرد فنعمل غير الذي كنا نعمل } [الأعراف : ٥٣] الآية ,
وقال عز وجل: { فكبكبوا فيها هم والغاوون } [الشعراء : ٩٤] , { وجنود إبليس أجمعون} [الشعراء : ٩٥] , { قالوا وهم فيها يختصمون } [الشعراء : ٩٦] , { تالله إن كنا لفي ضلال مبين } [الشعراء : ٩٧] , { إذ نسويكم برب العالمين } [الشعراء : ٩٨] , { وما أضلنا إلا المجرمون } [الشعرا : ٩٩] , { فما لنا من شافعين} [الشعراء : ١٠٠] , { ولا صديق حميم} [الشعراء : ١٠١]
وقال عز وجل في سورة المدثر وقد أخبر أن الملائكة قالت لأهل الكفر : { ما سلككم في سقر } [المدثر : ٤٢] , { قالوا : لم نك من المصلين ولم نك نطعم المسكين } [المدثر : ٤٣] , { وكنا نخوض مع الخائضين } [المدثر : ٤٥] , { وكنا نكذب بيوم الدين } [المدثر : ٤٦] , { حتى أتانا اليقين } [المدثر : ٤٧] , { فما تنفعهم شفاعة الشافعين } [المدثر : ٤٨]

"And he, peace be upon him, explained to his nation everything that Allah, the Almighty, has made obligatory upon them from all the laws, and he clarified the matters of this world and the Hereafter, as well as everything they should believe in. He did not leave them in ignorance, but taught them even about death, the grave, what the believer and the disbeliever will encounter, the Day of Resurrection, the standing, the matter of Heaven and Hell, and each state after state, which is known to the people of truth. We will mention each section in its place, God willing.

Know, O Muslims: that when the disbelievers enter the Hellfire and witness the painful punishment and severe humiliation, they will look at a group of the believers who are with them in the Fire and taunt them, saying: 'What good did your Islam in the world do for you, while you are with us in the Fire?' This will increase the sadness and grief of the believers. But Allah, the Almighty, saw what they were experiencing from sorrow due to the taunts of the disbelievers, so He permitted intercession. The prophets, angels, martyrs, scholars, and the believers will intercede for those

Muslims who have entered the Fire, and they will be taken out according to what the Messenger of Allah, peace be upon him, informed us, in various levels, and they will enter Paradise.

When the disbelievers see this, they will wish at that time that they were Muslims, and they will realize that there is no intercessor who will intercede for them, nor any close friend who can help them from their punishment. Allah, the Almighty, says about the disbelievers when they are overwhelmed by punishment and realize that intercession is for others, saying: *'So are there any intercessors who can intercede for us, or can we be returned to do other than what we used to do?'* [Al-A'raf: 53].

And He, the Almighty, says: *'Then they will be hurled into it, they and the seducers, and all the soldiers of Iblis.'* [Ash-Shu'ara: 94], *'And they will argue in it.'* [Ash-Shu'ara: 96], *'By Allah, we were certainly in clear error, when we equated you with the Lord of the worlds.'* [Ash-Shu'ara: 97], *'And none led us astray except the criminals.'* [Ash-Shu'ara: 99], *'So we have no intercessors.'* [Ash-Shu'ara: 100], *'Nor any close friend.'* [Ash-Shu'ara: 101].

And He, the Almighty, also mentions in Surah Al-Muddaththir, where He informs that the angels said to the disbelievers: *'What has brought you to Saqar?'* [Al-Muddaththir: 42], *'They will say: We were not of those who used to pray, nor did we use to feed the poor.'* [Al-Muddaththir: 43], *'And we used to engage in vain talk with those who engaged in it.'* [Al-Muddaththir: 45], *'And we used to deny the Day of Judgment.'* [Al-Muddaththir: 46], *'Until the certainty (death) came to us.'* [Al-Muddaththir: 47], *'So their intercession will not benefit them.'* [Al-Muddaththir: 48].**

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قال محمد بن الحسين الآجري رحمه الله تعالى :
هذه كلها أخلاق الكفار ,فقال عز وجل : { فما تنفعهم شفاعة الشافعين } [المدثر : ٤٨]
فدل على أن لابد من شفاعة وأن الشفاعة لغيرهم لأهل التوحيد خاصة , وقال الله عز وجل
: { الر تلك آيات الكتاب وقرآن مبين } [الحجر : ١] ،{ ربما يود الذين كفروا لو كانوا
مسلمين } [الحجر : ٢]

قال محمد بن الحسين الآجري رحمه الله تعالى : وإنما يود الكفار أن لو كانوا مسلمين
عندما رأوا معهم في النار قوما من الموحدين فعيروهم وقالوا: ما أغنى عنكم إسلامكم
وأنتم معنا في النار فحزنوا من ذلك فأمر الله عز وجل الملائكة والأنبياء ومن سائر
المؤمنين أن يشفعوا فيهم فشفعوا فأخرج من في النار من أهل التوحيد ففقدهم أهل الكفر
فسألوا عنهم فقيل : شفع فيهم الشافعون لأنهم كانوا مسلمين , فعندها ودوا لو كانوا مسلمين
حتى تلحقهم الشفاعة . "
[الآجري ، الشريعة ، 3 / 1199 - 1203]

فاستدلوا بآيات نزلت في المشركين وظاهرها مجملة كهذه الآيات ؛

قال الإمام ابن جرير الطبري رحمه الله ؛

" القول في تأويل قوله تعالى : (أَمِ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أَوَلَوْ كَانُوا لا يَمْلِكُونَ
شَيْئًا وَلا يَعْقِلُونَ (٤٣) قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ
(٤٤))

يقول تعالى ذكره : " أم اتخذ هؤلاء المشركون بالله من دونه آلهتهم التي يعبدونها شفعاء
تشفع لهم عند الله في حاجاتهم . "
[جامع البيان — ابن جرير الطبري (٣١٠ هـ)]

"Muhammad ibn al-Husayn al-Ajuri, may Allah have mercy on him, said: These are all the characteristics of the disbelievers. Allah, the Almighty, said: *'So their intercession will not benefit them.'* **[Al-Muddaththir: 48], which indicates that intercession is necessary and that intercession is specifically for others, for the people of monotheism. Allah, the Almighty, also said:** *'Alif Lam Ra. These are the verses of the Book and a clear Qur'an.'* **[Al-Hijr: 1],** *'Perhaps those who disbelieved would wish that they were Muslims.'* **[Al-Hijr: 2].**

Muhammad ibn al-Husayn al-Ajuri, may Allah have mercy on him, said: The disbelievers will wish they were Muslims when they see some monotheists with them in the Fire. They will taunt them, saying: 'What good did your Islam do for you when you are with us in the Fire?' This will sadden them, and Allah, the Almighty, commanded the angels, prophets, and all the believers to intercede for them. The intercessors interceded, and those of the monotheists in the Fire were taken out. When the disbelievers saw this, they will ask about them, and it will be said to them: 'The intercessors interceded for them because they were Muslims.' At that point, they will wish they were Muslims so that the intercession could reach them."
Al-Ajuri, *Al-Shari'ah***, 3/1199-1203.**

They used these verses revealed about the polytheists, whose apparent meaning is general, as evidence, such as these verses:

Imam Ibn Jarir al-Tabari, may Allah have mercy on him, said: "The explanation of the verse: *'Have they taken other than Allah as intercessors? Say, 'Even though they do not possess anything and do not understand?'* **[Az-Zumar: 43]. Say:** *'To Allah belongs all intercession. To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned.'* **(39:43)."**

He, the Almighty, says: "Did these polytheists take their idols, which they worship besides Allah, as intercessors to intercede for them with Allah in their needs?"
[*Jami' al-Bayan* **- Ibn Jarir al-Tabari (d. 310 AH)].**

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وقال الإمام ابن جرير الطبري رحمه الله ؛

" القول في تأويل قوله تعالى : (وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لا يَضُرُّهُمْ وَلا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لا يَعْلَمُ فِي السَّمَاوَاتِ وَلا فِي الأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ (١٨))

قال أبو جعفر : يقول تعالى ذكره : ويعبُد هؤلاء المشركون الذين وصفت لك، يا محمد صفتهم ، من دون الله الذي لا يضرهم شيئًا ولا ينفعهم ، في الدنيا ولا في الآخرة ، وذلك هو الآلهة والأصنام التي كانوا يعبدونها = (ويقولون هؤلاء شفعاؤنا عند الله) ، يعني : أنهم كانوا يعبدونها رجاء شفاعتها عند الله قال الله لنبيه محمد صلى الله عليه وآله : (قل) لهم (أتنبئون الله بما لا يعلم في السموات ولا في الأرض) ، يقول : أتخبرون الله بما لا يكون في السموات ولا في الأرض؟ وذلك أن الآلهة لا تشفع لهم عند الله في السموات ولا في الأرض . وكان المشركون يزعمون أنها تشفع لهم عند الله . فقال الله لنبيه صلى الله عليه وآله : قل لهم : أتخبرون الله أن ما لا يشفع في السموات ولا في الأرض يشفع لكم فيهما ؟ وذلك باطل لا تعلم حقيقته وصحته ، بل يعلم الله أن ذلك خلاف ما تقولون ، وأنها لا تشفع لأحد ، ولا تنفع ولا تضر ،
(سبحان الله عما يشركون) ، يقول : تنزيهًا لله وعلوًّا عما يفعله هؤلاء المشركون ، من إشراكهم في عبادته ما لا يضر ولا ينفع ، وافترائهم عليه الكذب . "
[جامع البيان — ابن جرير الطبري (٣١٠ هـ)]

Imam Ibn Jarir al-Tabari, may Allah have mercy on him, said:

"The interpretation of the verse: (And they worship besides Allah that which does not harm them or benefit them, and they say, 'These are our intercessors with Allah.' Say, 'Do you inform Allah of something He does not know in the heavens or on the earth? Glory be to Him and exalted is He above what they associate with Him.') [Yunus: 18]

Abu Ja'far (Ibn Jarir) said: Allah, the Almighty, says: *'And these polytheists, whom I have described to you, O Muhammad, worship besides Allah that which neither harms them nor benefits them,*

neither in this world nor the Hereafter.' These are the idols and false gods they used to worship. *'And they say, 'These are our intercessors with Allah.'* This means that they worshipped these idols hoping that they would intercede for them with Allah. Allah then commanded His Prophet Muhammad (peace be upon him) to say to them: *'Say to them: Do you inform Allah of something He does not know in the heavens or on the earth?'* This means, are you telling Allah of something that does not exist in the heavens or on the earth? The idols do not intercede for them with Allah in the heavens or on the earth. The polytheists used to claim that these idols would intercede for them with Allah. So, Allah commanded His Prophet (peace be upon him) to tell them: *'Say to them: Are you telling Allah that what cannot intercede for you in the heavens or on the earth will intercede for you in both?'* This is false, and its truth is not known to you. Allah knows that it is contrary to what you say, and that the idols do not intercede for anyone, nor do they benefit or harm. *'Glory be to Allah above what they associate with Him,'* meaning, Allah is free from and exalted above what these polytheists do, associating with Him those things that neither benefit nor harm, and falsely attributing lies to Him."**

[**Jami' al-Bayan – Ibn Jarir al-Tabari (d. 310 AH)**]

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فأين هؤلاء المشركين الذين افتروا على الله الكذب - بدعواهم أن تلك الأصنام شركاء لله في الشفاعة بدون برهان ولا دليل - ، من المؤمنين الذين يؤمنون بالكتاب كله وبسنة نبيه ، ويفردون الله في ملكه ويستدلون بأخبار نبيه وفعال صحابته مع سلامة اعتقادهم بأن الشفاعة كلها لله ؟ !

وقال الإمام ابن جرير الطبري رحمه الله أيضا :

القول في تأويل قوله تعالى (وَلا يُقْبَلُ مِنْهَا شَفَاعَةٌ) [البقرة ٤٨]

قال أبو جعفر : و " الشفاعة " مصدر من قول الرجل : " شفع لي فلان إلى فلان شفاعة " وهو طلبه إليه في قضاء حاجته . وإنما قيل للشفيع " شفيع وشافع " لأنه ثنى المستشفع به ، فصار به شفعا فكان ذو الحاجة - قبل استشفاعه به في حاجته - فردا ، فصار صاحبه له فيها شافعا ، وطلبه فيه وفي حاجته شفاعة . ولذلك سمي الشفيع في الدار وفي الأرض" شفيعا " لمصير البائع به شفعا .

فتأويل الآية إذا : واتقوا يوما لا تقضي نفس عن نفس حقا لزمها لله جل ثناؤه ولا لغيره ، ولا يقبل الله منها شفاعة شافع ، فيترك لها ما لزمها من حق .

وقيل : إن الله عز وجل خاطب أهل هذه الآية بما خاطبهم به فيها ، لأنهم كانوا من يهود بني إسرائيل ، وكانوا يقولون : نحن أبناء الله وأحباؤه وأولاد أنبيائه ، وسيشفع لنا عنده آباؤنا . فأخبرهم الله جل وعز أن نفسا لا تجزي عن نفس شيئا في القيامة ، ولا يقبل منها شفاعة أحد فيها حتى يستوفى لكل ذي حق منها حقه . كما : -

٨٨٠ - حدثني عباس بن أبي طالب ، قال : حدثنا حجاج بن نصير ، عن شعبة ، عن العوام بن مراجم - رجل من قيس بن ثعلبة - ، عن أبي عثمان النهدي ، عن عثمان بن عفان : أن رسول الله ﷺ قال : إن الجماء لتقتص من القرناء يوم القيامة ، كما قال الله عز وجل (وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلا تُظْلَمُ نَفْسٌ شَيْئًا) ... [الأنبياء : ٤٧] الآية .

"Where are these polytheists who falsely attributed lies to Allah – by claiming that these idols are partners with Allah in intercession without any proof or evidence – in comparison to the believers who believe in the entire Book and the Sunnah of His Prophet, single out Allah in His sovereignty, and rely on the reports of His Prophet and the actions of his companions, while maintaining their pure belief that all intercession belongs to Allah alone?"

Imam Ibn Jarir al-Tabari, may Allah have mercy on him, also said:

"The interpretation of the verse (And no intercession will be accepted from them) [Al-Baqarah: 48].

Abu Ja'far (Ibn Jarir) said: "Shafa'ah" (intercession) is a noun derived from the statement: *'So-and-so interceded for me to so-and-so'* – meaning he requested help for the fulfillment of his need. The reason someone is called an *intercessor* (Shafi') is because he has added his intercession, thereby

making it a pair, as opposed to the person who had a need before seeking intercession. Hence, the intercessor's role is to pair with the person in need of help.

The interpretation of the verse is: "And beware of a day when no soul shall compensate for another soul's obligation, which has been decreed upon it by Allah the Almighty, nor will any intercession be accepted from it, and no intercessor will be able to leave the obligations that have been decreed upon it."

It is said that Allah addressed the people of this verse, specifically the Jews of the Children of Israel, who used to claim: "We are the children of Allah and His beloved, and the children of His prophets, and our fathers will intercede for us with Him." Allah responded to them by saying that no soul will be able to substitute the rights of another soul on the Day of Judgment, and no intercession will be accepted until every rightful claim is fulfilled.

Additionally, it was narrated by Abbas ibn Abi Talib, who said: "Hajjaj ibn Nusayr narrated to us from Shuba, from Al-Awam ibn Murajim, a man from Qays ibn Tha'laba, from Abu 'Uthman al-Nahdi, from Uthman ibn Affan: that the Messenger of Allah (peace be upon him) said: 'The hornless sheep will exact retribution from the horned sheep on the Day of Judgment, just as Allah said: *And We will place the scales of justice for the Day of Resurrection, and no soul will be wronged in the least*.'" (Al-Anbiya: 47)."**

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فآيسهم الله جل ذكره مما كانوا أطمعوا فيه أنفسهم من النجاة من عذاب الله - مع تكذيبهم بما عرفوا من الحق وخلافهم أمر الله في اتباع محمد ﷺ وما جاءهم به من عنده - بشفاعة آبائهم وغيرهم من الناس كلهم ؛ وأخبرهم أنه غير نافعهم عنده إلا التوبة إليه من كفرهم والإنابة من ضلالهم ، وجعل ما سن فيهم من ذلك إماما لكل من كان على مثل منهاجهم لئلا يطمع ذو إلحاد في رحمة الله .

وهذه الآية وإن كان مخرجها عاما في التلاوة ، فإن المراد بها خاص في التأويل لتظاهر الأخبار عن رسول الله ﷺ أنه قال : " شفاعتي لأهل الكبائر من أمتي " وأنه قال : " ليس من نبي إلا وقد أعطي دعوة ، وإني اختبأت دعوتي شفاعة لأمتي ، وهي نائلة إن شاء الله منهم من لا يشرك بالله شيئا " .

فقد تبين بذلك أن الله جل ثناؤه قد يصفح لعباده المؤمنين - بشفاعة نبينا محمد ﷺ لهم - عن كثير من عقوبة إجرامهم بينهم وبينه وأن قوله : (ولا يقبل منها شفاعة) إنما هي لمن مات على كفره غير تائب إلى الله عز وجل . وليس هذا من مواضع الإطالة في القول في الشفاعة والوعد والوعيد ، فنستقصي الحجاج في ذلك ، وسنأتي على ما فيه الكفاية في مواضعه إن شاء الله . "

[جامع البيان — ابن جرير الطبري (٣١٠ هـ)]

فخصص تأويل الآية واستثنى المؤمن .

"Thus, Allah, Glorified and Exalted, denied them what they had hoped for regarding salvation from His punishment—due to their denial of the truth they knew, and their opposition to Allah’s command in following His Prophet Muhammad (peace be upon him) and the message He brought to them. They had hoped for intercession from their forefathers and others, but Allah informed them that no intercession would be of benefit to them except repentance to Him from their disbelief and turning back from their misguidance. He made this decree as an example for anyone following a similar path, so that no one with deviance would become deluded by Allah’s mercy."

"Although this verse is general in its recitation, its interpretation is specific. Numerous narrations from the Messenger of Allah (peace be upon him) indicate this. He said: 'My intercession is for the people of major sins among my Ummah.' He also said: 'Every prophet has been given a prayer, and I have reserved mine as intercession for my Ummah, which will reach, God willing, those among them who do not associate partners with Allah.'”

"It is clear from this that Allah, Glorified and Exalted, may pardon His believing servants—through the intercession of our Prophet Muhammad (peace be upon him)—for many of the punishments of their sins, those committed between them and Him. However, His statement, 'Nor will intercession be accepted from them' refers specifically to those who die in a state of disbelief, without repentance to Allah, Glorified and Exalted. This is not the place for an extended discussion on intercession, promises, and threats, so we will refrain from detailed arguments, but we will address this matter in its appropriate context, God willing."

[Tafseer al-Tabari – Ibn Jarir al-Tabari (310 AH)]

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وقال الإمام ابن جرير الطبري رحمه الله ؛

وأما قوله : " من ذا الذي يشفع عنده إلا بإذنه " يعني بذلك : من ذا الذي يشفع لمماليكه إن أراد عقوبتهم ، إلا أن يخليه ، ويأذن له بالشفاعة لهم . وإنما قال ذلك تعالى ذكره لأن المشركين قالوا : ما نعبد أوثاننا هذه إلا ليقربونا إلى الله زلفى ! فقال الله تعالى ذكره لهم : لي ما في السموات وما في الأرض مع السموات والأرض ملكا ، فلا ينبغي العبادة لغيري ، فلا تعبدوا الأوثان التي تزعمون أنها تقربكم مني زلفى ، فإنها لا تنفعكم عندي ولا تغني عنكم شيئا ، ولا يشفع عندي أحد لأحد إلا بتخليتي إياه والشفاعة لمن يشفع له ، من رسلي وأوليائي وأهل طاعتي . "

[جامع البيان — ابن جرير الطبري (٣١٠ هـ)]

إن المشركين كانوا يعبدون أوثانهم ظنا منهم أن الأوثان شركاء لله .
وللشريك حق على الشريك كما له عليه حق في الملك والإذن . ومع ذلك كانوا يؤمنون أن الله هو الرازق الخالق المدبر وأنه الإله المرغوب في السماء وحده .

كما روي عن عمران بن حصين ؛ قَالَ :

قَالَ النَّبِيُّ لِأَبِي : " يَا حُصَيْنُ، كَمْ تَعْبُدُ الْيَوْمَ إِلَهًا ؟ " قَالَ أَبِي : سَبْعَةً. سِتَّةً فِي الْأَرْضِ وَوَاحِدًا فِي السَّمَاءِ، قَالَ : " فَأَيُّهُمْ تَعُدُّ لِرَغْبَتِكَ وَرَهْبَتِكَ ؟ " قَالَ : الَّذِي فِي السَّمَاءِ، قَالَ : " يَا حُصَيْنُ، أَمَا إِنَّكَ لَوْ أَسْلَمْتَ عَلَّمْتُكَ كَلِمَتَيْنِ تَنْفَعَانِكَ " ، قَالَ : فَلَمَّا أَسْلَمَ حُصَيْنٌ، قَالَ : يَا رَسُولَ اللَّهِ ، عَلِّمْنِي الْكَلِمَتَيْنِ اللَّتَيْنِ وَعَدْتَنِي ، فَقَالَ : " قُلِ اللَّهُمَّ أَلْهِمْنِي رُشْدِي وَأَعِذْنِي مِنْ شَرِّ نَفْسِي " .

[رواه الترمذي وقال ؛ هذا حديث حسن غريب ، وروي أيضا من غير هذا الوجه]

وكما قال الله فيهم ؛

(وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلا وَهُمْ مُشْرِكُونَ (١٠٦)) [يوسف ١٠٦]

ولذلك كانوا يعبدون الأوثان ظنا منهم أنها تقربهم إلى الله زلفى مع ظنهم أنها شفعاء لهم لكونها شركاء لله . فلذلك قالوا ؛

Imam Ibn Jarir Al-Tabari, may Allah have mercy on him, said:

As for His statement: *"Who is it that can intercede with Him except by His permission?"* — this means: Who can intercede for His subjects if He wills to punish them, except if He grants permission and allows them to intercede for them? Allah the Exalted stated this because the polytheists said: *"We do not worship these idols except to bring us closer to Allah in rank!"* Allah the Exalted then said to them: Everything in the heavens and the earth belongs to Me, along with the heavens and the earth in My dominion. Therefore, worship should not be directed to anyone but Me. Do not worship the idols you claim bring you closer to Me, for they neither benefit you before Me nor avail you in any way. None can intercede before Me for another except by My permission to allow the intercession for the one interceded for, among My Messengers, allies, and those obedient to Me.

(*Tafsir Al-Tabari - Jami' Al-Bayan, Ibn Jarir Al-Tabari [310 AH]*)

The polytheists worshipped their idols under the assumption that the idols were partners with Allah. A partner, in their view, has rights over the other partner, as well as mutual ownership and authority. However, they still believed that Allah is the Provider, Creator, and Manager of affairs, and that He alone is the deity to whom one seeks refuge in the heavens.

As narrated by Imran ibn Husayn:

The Prophet (peace be upon him) said to my father: *"O Husayn, how many gods do you worship today?"* He replied: *"Seven, six on earth and one in the heavens."* The Prophet asked: *"Which of them do you rely on in hope and fear?"* He replied: *"The one in the heavens."* The Prophet said: *"O Husayn, if you were to embrace Islam, I would teach you two phrases that would benefit you."* When Husayn embraced Islam, he said: *"O Messenger of Allah, teach me the two phrases you promised."* The Prophet said: *"Say: 'O Allah, inspire me with my guidance and protect me from the evil of myself.'"*

(*Narrated by Al-Tirmidhi, who said: This is a hasan gharib hadith. It has also been narrated through other chains.*)

As Allah also said about them:
"And most of them believe not in Allah except while associating others with Him." (Surah Yusuf: 106)

Thus, they worshipped idols under the illusion that they brought them closer to Allah in rank and that they were their intercessors because they considered them partners with Allah. Therefore, they claimed: ...

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(قالوا وهم فيها يختصمون (٩٦) تالله إن كنا لفي ضلال مبين (٩٧) إذ نسويكم برب العالمين (٩٨) وما أضلنا إلا المجرمون (٩٩) فما لنا من شافعين (١٠٠) ولا صديق حميم (١٠١) فلو أن لنا كرة فنكون من المؤمنين (١٠٢))
[الشعراء : ٩٦ - ١٠٢]

فهل يسوغ لنا أن نساوي هؤلاء المشركين ، بالمؤمنين الذين يوحدون الله في ملكه وعبادته ؟ كلا !

وقال الإمام ابن جرير الطبري رحمه الله :

القول في تأويل قوله تعالى :
(وَلا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلا لِمَنْ أَذِنَ لَهُ حَتَّى إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ (٢٣))

يقول تعالى ذكره : ولا تنفع شفاعة شافع كائنًا من كان الشافع لمن شفع له ، إلا أن يشفع لمن أذن الله في الشفاعة ، يقول تعالى : فإذا كانت الشفاعات لا تنفع عند الله أحدًا إلا لمن أذن الله في الشفاعة له ، والله لا يأذن لأحد من أوليائه في الشفاعة لأحد من الكفرة به وأنتم أهل كفر به أيها المشركون ، فكيف تعبدون من تعبدونه من دون الله زعمًا منكم أنكم تعبدونه ليقربكم إلى الله زلفى وليشفع لكم عند ربكم . "
[جامع البيان — ابن جرير الطبري (٣١٠ هـ)]

(*They will say while they dispute therein,* [96] *'By Allah, we were in manifest error,* [97] *when we equated you with the Lord of the worlds.* [98] *And none led us astray except the criminals.* [99] *So now we have no intercessors,* [100] *nor any close friend.* [101] *If only we had another chance, we would be among the believers.'* [102])
[Surah Ash-Shu'ara: 96-102]*

Is it appropriate for us to equate these polytheists with the believers who affirm the oneness of Allah in His dominion and worship? Certainly not!

Imam Ibn Jarir Al-Tabari, may Allah have mercy on him, said:

Regarding the interpretation of Allah's statement:
"And intercession will not benefit with Him except for one whom He permits. [Even then] until when fear is removed from their hearts, they will say, 'What has your Lord said?' They will say, 'The truth.' And He is the Most High, the Most Great." (23)

Allah, Exalted is He, says: Intercession from any intercessor will not benefit anyone unless Allah permits intercession for that person. He states that if intercession is of no benefit before Allah to anyone except for those for whom Allah allows intercession, and Allah does not permit any of His allies to intercede for disbelievers in Him, then how can you, O polytheists, worship what you worship besides Allah, claiming that you do so to bring you closer to Allah and to intercede for you with your Lord?

(*Tafsir Jami' Al-Bayan* – Ibn Jarir Al-Tabari [310 AH])

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وقال الإمام ابن جرير الطبري رحمه الله :

وقوله (وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لا تُغْنِي شَفَاعَتُهُمْ شَيْئًا)

يقول تعالى ذكره : وكم من ملك في السموات لا تغني : كثير من ملائكة الله، لا تنفع شفاعتهم عند الله لمن شفعوا له شيئا ، إلا أن يشفعوا له من بعد أن يأذن الله لهم بالشفاعة لمن يشاء منهم أن يشفعوا له ويرضى ، يقول :

ومن بعد أن يرضى لملائكته الذين يشفعون له أن يشفعوا له ، فتنفعه حينئذ شفاعتهم ، وإنما هذا توبيخ من الله تعالى ذكره لعبدة الأوثان والملأ من قريش وغيرهم الذين كانوا يقولون (مَا نَعْبُدُهُمْ إلا لِيُقَرِّبُونَا إِلَى اللهِ زُلْفَى) فقال الله جلّ ذكره لهم : ما تنفع شفاعة ملائكتي الذين هم عندي لمن شفعوا له ، إلا من بعد إذني لهم بالشفاعة له ورضاي ، فكيف بشفاعة من دونهم ، فأعلمهم أن شفاعة ما يعبدون من دونه غير نافعتهم . "
[جامع البيان — ابن جرير الطبري (٣١٠ هـ)]

فتأمل سبب نفي الشفاعة !

Imam Ibn Jarir al-Tabari, may Allah have mercy on him, said:

As for His statement: *"And how many an angel in the heavens, whose intercession will not avail?"* Allah, Exalted is He, says: How many angels in the heavens whose intercession does not benefit—many of Allah's angels, whose intercession does not avail anything for those they intercede for, except after Allah grants them permission to intercede for whom He wills and is pleased with. He says: *"Only after He is pleased with the intercession of His angels who intercede for the one they are interceding for, will their intercession benefit him."* This is a rebuke from Allah to the idol worshippers and the leaders of Quraysh and others who used to say: *"We do not worship them except to bring us closer to Allah."* So, Allah, Exalted is He, says to them: The intercession of My angels, who are near Me, does not benefit anyone they intercede for except after I allow them to intercede and I am pleased with the one for whom they intercede. How then can the intercession of those other than them benefit you? He informs them that the intercession of those they worship besides Allah will not benefit them.

(*Jami' al-Bayan* – Ibn Jarir al-Tabari [310 AH])

So, reflect on the reason for the denial of intercession!

وجاء في تفسير البغوي ؛

(يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ) يَعْنِي : لَا تَنْفَعُ الشَّفَاعَةُ أَحَدًا مِنَ النَّاسِ ، (إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ)
يَعْنِي إِلَّا مَنْ أَذِنَ لَهُ أَنْ يَشْفَعَ ، (وَرَضِيَ لَهُ قَوْلًا) يَعْنِي : وَرَضِيَ قَوْلَهُ ، قَالَ ابْنُ عَبَّاسٍ ، يَعْنِي : قَالَ لَا إِلَهَ إِلَّا اللَّهُ

وَهَذَا يَدُلُّ عَلَى أَنَّهُ لَا يَشْفَعُ غَيْرُ الْمُؤْمِنِ .
[تفسير البغوي]

فاستثنى المؤمن .

وقال الإمام ابن جرير الطبري رحمه الله ؛

القول في تأويل قوله تعالى : (لا يَمْلِكُونَ الشَّفَاعَةَ إِلا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا (٨٧))

يقول تعالى ذكره : لا يملك هؤلاء الكافرون بربهم يا محمد ، يوم يحشر الله المتقين إليه وفدا الشفاعة ، حين يشفع أهل الإيمان بعضهم لبعض عند الله ، فيشفع بعضهم لبعض (إِلا مَنِ اتَّخَذَ مِنْهُمْ عِنْدَ الرَّحْمَنِ) في الدنيا (عَهْدًا) بالإيمان به ، وتصديق رسوله ، والإقرار بما جاء به ، والعمل بما أمر به .

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In the تفسير البغوي (Tafseer al-Baghawi), it is stated:

"On that Day, no intercession will benefit." This means: *No intercession will benefit anyone among the people, except for whom the Most Merciful has given permission* to intercede, *and is pleased with their intercession* — meaning that He is pleased with their words. Ibn Abbas said: *"This means he said, 'There is no god but Allah.'"* This indicates that no one other than a believer will intercede.

[Tafseer al-Baghawi]

Thus, the believer is excluded.

Imam Ibn Jarir al-Tabari, may Allah have mercy on him, said:

Regarding the interpretation of Allah’s statement: *"They do not possess the power of intercession, except those who have taken a covenant with the Most Merciful."*

Allah, Exalted is He, says: *"These disbelievers, O Muhammad, will not possess intercession on the Day when Allah gathers the righteous towards Him. On that Day, the believers will intercede for one another before Allah, but none will have this power except for those who have taken a covenant with the Most Merciful in the worldly life,"* which means those who believed in Him, affirmed His Messenger, and followed what He commanded.

كما :

حدثني عليّ , قال : ثنا عبد الله ، قال : ثني معاوية ، عن عليّ , عن ابن عباس ، قوله (إِلا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا) قال : العهد : شهادة أن لا إله إلا الله ، ويتبرأ إلى الله من الحول والقوّة ولا يرجو إلا الله .

حدثنا القاسم ، قال : ثنا الحسين ، قال : ثني حجاج ، عن ابن جريج ، قوله (لا يَمْلِكُونَ الشَّفَاعَةَ إِلا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا) قال : المؤمنون يومئذ بعضهم لبعض شفعاء (إِلا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا) قال : عملا صالحا .

حدثنا بشر ، قال : ثنا يزيد ، قال : ثنا سعيد ، عن قتادة ، قوله (لا يَمْلِكُونَ الشَّفَاعَةَ إِلا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا) : أي بطاعته ، وقال في آية أخرى (لا تَنْفَعُ الشَّفَاعَةُ إِلا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلا) ليعلموا أن الله يوم القيامة يشفع المؤمنين بعضهم في بعض ، ذكر لنا أن نبيّ الله ﷺ كان يقول : " إِنَّ فِي أُمَّتِي رَجُلا لَيُدْخِلَنَّ اللهُ بِشَفَاعَتِهِ الجَنَّةَ أَكْثَرَ مِنْ بَنِي تَمِيمٍ " ، وكنا نحدّث أن الشهيد يشفع في سبعين من أهل بيته .

حدثنا بشر ، قال : ثنا يزيد ، قال : ثنا سعيد ، عن قتادة ، عن أبي المليح ، عن عوف بن مالك ، قال : قال رسول الله ﷺ : " إِنَّ شَفَاعَتِي لِمَنْ مَاتَ مِنْ أُمَّتِي لا يُشْرِكُ بِاللهِ شَيْئًا " .

[جامع البيان — ابن جرير الطبري (٣١٠ هـ)]

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As:

Ali narrated to me, saying: Abdullah narrated to me, saying: Muawiya narrated to me from Ali, from Ibn Abbas, regarding Allah's statement (except those who have taken a covenant with the Most Merciful): He said: *The covenant is the testimony that there is no god but Allah, and that one disassociates oneself from power and strength except through Allah and does not hope except in Allah.*

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to us from Ibn Jurayj, regarding the statement (they do not possess intercession except those who have taken a covenant with the Most Merciful): He said: *The believers, on that day, will intercede for each other,* except those who have taken a covenant with the Most Merciful. He said: *This means righteous deeds.*

Bishr narrated to us, saying: Yazid narrated to us, saying: Said narrated to us from Qatadah, regarding the statement (they do not possess intercession except those who have taken a covenant with the Most Merciful): *This means by obedience to Him,* and in another verse (no intercession will benefit except for whom the Most Merciful has given permission and is pleased with their speech), to make them understand that on the Day of Judgment, Allah will allow the believers to

intercede for each other. It has been mentioned to us that the Prophet, peace be upon him, used to say: *"Indeed, in my Ummah, there will be a person whom Allah will enter into Paradise through his intercession, more than the tribe of Banu Tamim."* We also used to narrate that the martyr will intercede for seventy of his family.

Bishr narrated to us, saying: Yazid narrated to us, saying: Said narrated to us from Qatadah, from Abu al-Malih, from Awf ibn Malik, who said: The Messenger of Allah, peace be upon him, said: *"Indeed, my intercession is for whoever from my Ummah dies without associating anything with Allah."*

[**Tafseer al-Tabari - Ibn Jarir al-Tabari (310 AH)**]

فليس للمشركين من الشفاعة نصيب أصلا . خلافا للملائكة وللأنبياء وللمؤمنين - بإذنه وفضله - . وإذنُ الشفاعة لهم من تفضله وإكرامه ورحمته . ولكن ليس لمخلوق نصيب في ملك الشفاعة - قطعا - إلا بعد إذنه . ومع ذلك ؛ فالمؤمنون يوم القيامة شفعاء بعضهم لبعض لتواتر الأخبار في ذلك . وطلب هذه الشفاعة إنما هو من نوع طلب الإكرام الذي وعد للذين آمنوا ، مع عدم تيقن حصولها للطالب طبعا ، بل يرجو الله ويخاف عذابه . وهو أيضا من نوع تظاهر الحب والأنس بين المؤمنين واعتراف فضل بعضهم على بعض فحسب .

فلا عبرة لقول الحازمي أن طلب الشفاعة من الحي من باب طلب بما لا يقدر عليه إلا الله . لأن هذه الفرية من نتيجة عقله السقيم المنطقي فقط ؛ حتى أدت نتائجه إلى تكفير الصحابة والتابعين ومن تبعهم بإحسان ، كما سترون بعد قليل إن شاء الله تعالى .

وسبب هذه الزندقة ؛ التوسع والتعمق والتنقيب والتدقيق في هذه المسائل. وقد ذكر الإمام ابن رجب الحنبلي رحمه الله تعالى في رسالته ؛ " بيان فضل علم السلف على علم الخلف " ؛ ذم السلف للتوسع وأن التوسع في كثير من هذه الأبواب يؤدي إلى تحقير الصحابة وتجهيلهم ، وعند الحازمي إلى تكفيرهم . فقال رحمه الله ؛

" فعلم تأثير النجوم باطل محرم . والعمل بمقتضاه كالتقرب إلى النجوم وتقريب القرابين لها كفر وأما علم التسيير فإذا تعلم منه ما يحتاج إليه للإهتداء ومعرفة القبلة والطرق كان جائزا عند الجمهور وما زاد عليه فلا حاجة إليه وهو يشغل عما هو أهم منه . وربما أدى التدقيق فيه إلى إساءة الظن بمحاريب المسلمين في أمصارهم كما وقع ذلك كثيرا من أهل هذا العلم قديما وحديثا وذلك يفضي إلى اعتقاد خطأ الصحابة والتابعين في صلاتهم في كثير من الأمصار وهو باطل . "

[بيان فضل علم السلف على علم الخلف، إبن رجب الحنبلي]

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Translation:

The Disbelievers Do Not Have a Share in Intercession:

The polytheists (mushrikin) do not have any share in intercession at all, unlike the angels, prophets, and believers, who intercede by Allah's permission and favor. The permission for intercession granted to them is a sign of Allah's grace, honor, and mercy. However, no creature has any share in the kingdom of intercession, except after Allah’s permission. Despite this, the believers on the Day of Judgment will intercede for one another, as confirmed by numerous authentic reports.

Asking for this intercession is a form of seeking honor, which is promised to those who believe, even though the person asking cannot be certain of its outcome. Rather, they hope in Allah’s mercy while fearing His punishment. It is also a way of showing love and affection among believers and acknowledging the favor that some have over others.

Rejection of the Claims of al-Hazimi Regarding Seeking Intercession from the Living:

Therefore, the statement of al-Hazimi, who argued that seeking intercession from the living is akin to asking for something that only Allah can do, is not valid. This claim arises solely from his flawed reasoning, which ultimately led him to declare the companions (Sahabah), the followers (Tabi'in), and those who followed them with good deeds as disbelievers, as you will see shortly, insha’Allah (if Allah wills).

The cause of this heresy (zandaqa) lies in the excessive and detailed examination of these issues. Imam Ibn Rajab al-Hanbali, may Allah have mercy on him, mentioned in his work *"The Virtue of the Knowledge of the Salaf over that of the Khalaf"* that the Salaf (early generations of Muslims) criticized excessive exploration of such topics, as it could lead to belittling the companions and confusing their understanding. Al-Hazimi even went so far as to declare them disbelievers. Imam Ibn Rajab said:

"The knowledge of astrology is false and forbidden. Acting upon it, such as drawing near to the stars or offering sacrifices to them, is disbelief. As for the knowledge of navigation, it is permissible to learn what is necessary for guidance, such as knowing the Qibla (direction of prayer) and roads. Beyond that, it is unnecessary and can distract from more important matters. Focusing too much on it can lead to the mistaken belief that the companions and followers (Tabi'in) made mistakes in their prayers, which is false."

[The Virtue of the Knowledge of the Salaf over the Knowledge of the Khalaf, Ibn Rajab al-Hanbali]

وقال الإمام ابن جرير الطبري رحمه الله ؛

القول في تأويل قوله تعالى : (وَلا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ (٨٦))

اختلف أهل التأويل في تأويل ذلك ، فقال بعضهم : معنى ذلك : ولا يملك عيسى وعُزير والملائكة الذين يعبدهم هؤلاء المشركون بالساعة ، الشفاعة عند الله لأحد ، إلا من شهد بالحق ، فوحد الله وأطاعه ، بتوحيد علم منه وصحة بما جاءت به رسله .

ذكر من قال ذلك :
حدثني محمد بن عمرو ، قال : ثنا أبو عاصم، قال : ثنا عيسى ؛ وحدثني الحارث ، قال : ثنا الحسن ، قال : ثنا ورقاء جميعا ، عن ابن أبي نجيح ، عن مجاهد ، قوله : (وَلا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ) قال : عيسى ، وعُزير ، والملائكة .

قوله : (إِلا مَنْ شَهِدَ بِالْحَقِّ)

قال : كلمة الإخلاص ، وهم يعلمون أن الله حقّ , وعيسى وعُزير والملائكة يقول : لا يشفع عيسى وعُزير والملائكة إلا من شهد بالحقّ , وهو يعلم الحقّ .

وقال آخرون : عني بذلك : ولا تملك الآلهة التي يدعوها المشركون ويعبدونها من دون الله الشفاعة إلا عيسى وعُزير وذووهما ، والملائكة الذين شهدوا بالحقّ ، فأقروا به وهم يعلمون حقيقة ما شهدوا به .

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Translation:

Imam Ibn Jarir al-Tabari, may Allah have mercy on him, said:

The interpretation of the verse: (And those who invoke [or worship] other than Him have no authority of intercession, except for those who bear witness to the truth, and they know) [Quran 43:86].

The scholars of exegesis (tafsir) have differed in the interpretation of this. Some of them said that the meaning is: "Neither 'Isa (Jesus), 'Uzair (Ezra), nor the angels, whom these polytheists worship at the Hour, have any intercession before Allah for anyone, except for the one who bears witness to the truth, unites with Allah, and obeys Him, through the knowledge of the Oneness of Allah and the truth of what His messengers brought."

Among those who said this were:

- Muhammad ibn Amr narrated to us, saying: Abu Asim told us, who said: Isa narrated to us.

- Al-Harith narrated to us, who said: Al-Hasan narrated to us, who said: Warqa narrated to us all from Ibn Abi Najih, from Mujahid, who explained the verse (And those who invoke [or worship] other than Him have no authority of intercession) saying: "It refers to 'Isa, 'Uzair, and the angels."

As for the phrase: (except for those who bear witness to the truth), they said it refers to the word of sincerity, and they know that Allah is the Truth. 'Isa, 'Uzair, and the angels do not intercede except for the one who bears witness to the truth and knows the truth.

Others said that this refers to the gods invoked and worshiped by the polytheists, and that they do not have intercession except 'Isa, 'Uzair, their followers, and the angels who bear witness to the truth, confirming it, and they know the reality of what they bear witness to.

ذكر من قال ذلك :
حدثنا بشر ، قال : ثنا يزيد ، قال : ثنا سعيد ، عن قتادة (وَلا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ) : الملائكة وعيسى وعُزير ، قد عُبِدوا من دون الله ولهم شفاعة عند الله ومنزلة .

حدثنا ابن عبد الأعلى ، قال : ثنا ابن ثور ، عن معمر ، عن قتادة (إِلا مَنْ شَهِدَ بِالْحَقِّ) قال : الملائكة وعيسى ابن مريم وعُزير ، فإن لهم عند الله شهادة .

وأولى الأقوال في ذلك بالصواب أن يقال : إن الله تعالى ذكره أخبر أنه لا يملك الذين يعبدهم المشركون من دون الله الشفاعة عنده لأحد ، إلا من شهد بالحقّ , وشهادته بالحقّ هو إقراره بتوحيد الله ، يعني بذلك : إلا من آمن بالله ، وهم يعلمون حقيقة توحيده ، ولم يخصص بأن الذي لا يملك ملك الشفاعة منهم بعض من كان يعبد من دون الله ، فذلك على جميع من كان تعبد قريش من دون الله يوم نزلت هذه الآية وغيرهم ، وقد كان فيهم من يعبد من دون الله الآلهة ، وكان فيهم من يعبد من دونه الملائكة وغيرهم ، فجميع أولئك داخلون في قوله : ولا يملك الذين يدعو قريش وسائر العرب من دون الله الشفاعة عند الله . ثم استثنى جلّ ثناؤه بقوله : (إِلا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ) وهم الذين يشهدون شهادة الحقّ فيوحدون الله ، ويخلصون له الوحدانية ، على علم منهم ويقين بذلك ، أنهم يملكون الشفاعة عنده بإذنه لهم بها ، كما قال جلّ ثناؤه : (وَلا يَشْفَعُونَ إِلا لِمَنِ ارْتَضَى) فأثبت جلّ ثناؤه للملائكة وعيسى وعُزير ملكهم من الشفاعة ما نفاه عن الآلهة والأوثان باستثنائه الذي استثناه . "
[جامع البيان — ابن جرير الطبري (٣١٠ هـ)]

فهل بعد هذا البيان بيان ؟ إلا ما بقي من ذكر فعال خيار المؤمنين في ذلك .

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Ibn Jarir al-Tabari, may Allah have mercy on him, said:

Regarding the interpretation of the verse: **“And those who invoke [or worship] other than Him have no authority of intercession, except for those who bear witness to the truth, and they know.”** (Quran 43:86)

Some scholars have said that this means: **Neither 'Isa**, **'Uzair**, nor the **angels**—whom the polytheists worship besides Allah—have the ability to intercede on behalf of anyone, except for those who **witness to the truth**. **Witnessing to the truth** refers to those who affirm the **Oneness of Allah** with knowledge and certainty, and follow the message sent by His messengers.

Bishr narrated to us, saying: **Yazid** narrated to us, who said: **Said** narrated to us, from **Qatada**, regarding the verse: **“And those who invoke [or worship] other than Him have no authority of intercession, except for those who bear witness to the truth, and they know.”** That the intercession mentioned applies to **the angels**, **'Isa** (Jesus), and **'Uzair**, who were worshipped besides Allah, but they have intercession before Allah and a special status.

Ibn Abd al-Ala narrated to us, saying: **Ibn Thawr** narrated to us, from **Ma'mar**, from **Qatada**, regarding the verse: **“except for those who bear witness to the truth,”** That this refers to the **angels**, **'Isa ibn Maryam**, and **'Uzair**, as they possess testimony with Allah.

The most accurate interpretation of this verse is as follows: **Allah** has informed us that **those who are worshipped by the polytheists other than Him** cannot intercede for anyone, **except for those who bear witness to the truth**. Their testimony of the truth means their **acknowledgment of Allah's Oneness**. This refers to those who **believe in Allah**, affirm His Oneness with **knowledge and certainty**.

There is **no exception** to this; all those worshipped by the Quraysh and other Arabs at the time of this revelation fall under this rule. Some of them worshipped deities, and others worshipped **angels**, but **none** of them had the ability to intercede.

Then Allah made an exception, saying: **“except for those who bear witness to the truth, and they know,”** These are the ones who **testify to the truth** by affirming the **Oneness of Allah**, dedicating worship to Him alone, with full knowledge and certainty of this truth. For them, Allah grants the ability to intercede by His permission, as He said: **“And they do not intercede except for those whom He approves.”** (Quran 21:28)

Therefore, Allah has confirmed that **the angels**, **'Isa**, and **'Uzair** possess the ability to intercede, something which He has denied to **idols** and **false gods**, by the exception mentioned in this verse.

"Al-Jami' al-Bayan" - Ibn Jarir al-Tabari (310 AH)

الحجج المروية في إبطال بدعة الحازمية

فعن عوف بن مالك الأشجعي ؛ كنا مع رسول الله ﷺ في سفر ، فتسود كل رجل منا ذراع راحلته ، قال : فاستيقظت ، فلم أر رسول الله ﷺ ، فقمت ، فذهبت أطلبه ، فإذا معاذ بن جبل قد أفزعه الذي أفزعني ، قال : فبينما نحن كذلك ، إذا هدير كهدير الرحى ، بأعلى الوادي ، فبينما نحن كذلك ، إذ جاء النبي ﷺ ، فقال : أتاني آت من ربي ، فخيرني بين أن يدخل نصف أمتي الجنة وبين الشفاعة ، فاخترت الشفاعة ، فقلنا : ننشدك الله والصحبة يا رسول الله لما جعلتنا من أهل شفاعتك قال : أنتم من أهل شفاعتي ، قال : ثم انطلقنا إلى الناس ، فإذا هم قد فزعوا حين فقدوا رسول الله ﷺ ، فأتاهم النبي ﷺ ، فقال : إنه أتاني آت من ربي ، فخيرني بين أن يدخل نصف أمتي الجنة وبين الشفاعة ، فاخترتك الشفاعة قالوا : يا رسول الله ! ننشدك الله والصحبة لما جعلتنا من أهل شفاعتك قال : فأنتم من أهل شفاعتي ، فلما أضبوا عليه ، قال : شفاعتي لمن مات من أمتي ، لا يشرك بالله شيئا .

[ابن خزيمة (٣١١ هـ) ، التوحيد ٦٤١ / ٢ , صحيح]

والشاهد ؛

" ... قالوا : يا رسول الله! ننشدك الله والصحبة لما جعلتنا من أهل شفاعتك ... "

وفي صحيح ابن حبان أيضا ؛ عن عوف بن مالك : عرَّس بنا رسولُ اللهِ ﷺ ذاتَ ليلةٍ فافترَش كل رجُلٍ منَّا ذِراعَ راحلتِه فانتبَهْتُ في بعضِ اللَّيلِ فإذا ناقةُ النَّبيِّ ﷺ ليس قُدَّامها أحَدٌ فانطلَقْتُ أطلُبُ رسولَ اللهِ ﷺ فإذا معاذُ بنُ جبلٍ وعبدُ اللهِ بنُ قيسٍ قائمانِ قال : قُلْتُ : أين رسولُ اللهِ ؟ : قالا : ما ندري غيرَ أنَّا سمِعْنا صوتًا بأعلى الوادي فإذا مِثْلُ هَديرِ الرَّحى فلَمْ نلبَثْ إلَّا يسيرًا حتَّى أتانا رسولُ اللهِ ﷺ فقال : (إنَّه أتاني اللَّيلةَ آتٍ مِن ربِّي فخيَّرني بينَ أنْ يدخُلَ نِصفُ أمَّتي الجنَّةَ وبينَ الشَّفاعةِ وإنِّي اختَرْتُ الشَّفاعةَ)

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The Evidence:

The Narrations Refuting the Bid'ah of Al-Hazmiyyah

It is narrated from **'Awf bin Malik Al-Ashja'i**:

We were with the Messenger of Allah during a journey, and each of us would take the reins of his mount. I woke up one night and couldn't find the Messenger of Allah, so I got up and went to search for him. I found that **Mu'adh bin Jabal** *had also been alarmed by the same thing that had alarmed me. While we were in that situation, we heard a sound like the whirling of a millstone from the top of the valley. As we were wondering about this, the Prophet came to us and said, 'An emissary from my Lord came to me and gave me a choice: I could either choose that half of my nation enter*

Paradise, or I could choose intercession. I chose intercession.' We then asked him, 'By Allah, and by your companionship, O Messenger of Allah, make us among those who are worthy of your intercession!' He replied, 'You are among those who are worthy of my intercession.'

Then we went to the people, and they were greatly distressed because they had lost sight of the Messenger of Allah. When he came to them, he said, 'An emissary from my Lord came to me and gave me a choice: I could either choose that half of my nation enter Paradise, or I could choose intercession. I chose intercession.' They said, 'O Messenger of Allah! By Allah, and by your companionship, make us among those who are worthy of your intercession!' He said, 'You are among those who are worthy of my intercession.' Then he added, 'My intercession is for those of my nation who die without associating anything with Allah.'

This narration is from **Ibn Khuzaymah (311 AH)** in his book *At-Tawhid* (Hadith 641/2), and it is considered **Sahih**.

In **Sahih Ibn Hibban**, it is also narrated from **'Awf bin Malik**:

The Messenger of Allah camped with us one night, and each of us spread out the reins of his mount. I woke up in the middle of the night and noticed that the Prophet's camel was not ahead of us. I went to search for him and found that **Mu'adh bin Jabal** *and* **Abdullah bin Qais** *were standing. I asked, 'Where is the Messenger of Allah?' They replied, 'We don't know, but we heard a sound from the top of the valley, like the whirring of a millstone. We waited for a short while until the Messenger of Allah came to us and said, "An emissary from my Lord came to me tonight and gave me a choice between having half of my nation enter Paradise or choosing intercession. I chose intercession."'*

فقُلْنا : يا رسولَ اللهِ ننشُدُك اللهَ والصُّحبَةَ لَما جعَلْتَنا مِن أهلِ شفاعتِك قال : (فإنَّكم مِن أهلِ شفاعتي) قال : فأقبَلْنا إلى النَّاس فإذا هم فزِعوا وفقَدوا نَبيَّهم ﷺ فقال النَّبيُّ ﷺ : (إنَّه أتاني اللَّيلةَ آتٍ فخيَّرني بينَ أنْ يدخُلَ نِصفُ أمَّتي الجنَّةَ وبينَ الشَّفاعةِ وإنِّي اختَرْتُ الشَّفاعةَ) فقالوا : يا رسولَ اللهِ ننشُدُك اللهَ لَما جعَلْتَنا مِن أهلِ شفاعتِك فقال رسولُ اللهِ : (إنِّي أُشهِدُ مَن حضَر أنَّ شفاعتي لِمَن مات لا يُشرِكُ باللهِ شيئًا مِن أمَّتي)

[ابن حبان (٣٥٤ هـ) ، صحيح ابن حبان ٦٤٦٣]

والشاهد ؛

" ... فقالوا : يا رسولَ اللهِ ننشُدُك اللهَ لَما جعَلْتَنا مِن أهلِ شفاعتِك ، ... "

وفي كتاب الإيمان لابن منده أيضا ؛ عن عوف بن مالك الأشجعي : كنّا في بعضِ السفرِ فعرّس رسولُ اللهِ ﷺ وعرّسنا معه وتوسّد كلُّ إنسانٍ منا ذراعَ راحلتِه ، فقمتُ في الليلِ فإذا أنا لا أرى رسولَ اللهِ ﷺ عند راحلتِه فطلبتُه ، فبينا أنا كذلك إذا بمعاذِ بنِ جبلٍ وأبي موسى الأشعريِّ قد أفزعَهما ما أفزعَني ، فبينا نحن كذلك إذ سمعْنا هزيزًا كهزيزِ الرَّحْلِ بأعلى الوادي وإنَّ نبيَّ اللهِ ﷺ جاءنا فأخبرناهُ ، فقال نبيُّ اللهِ ﷺ : إنَّه أتاني الليلةَ آتٍ من ربي فخيَّرني بين الشفاعةِ وبين أنْ يدخلَ نصفُ أمتي الجنةَ فاخترتُ الشفاعةَ. فقلنا : يا رسولَ اللهِ اجعلْنا من أهلِ شفاعتِك ، فقال : أنتم من أهلِ شفاعتي، ثمَّ أقبل رسولُ اللهِ ﷺ إلى الناسِ وأقبلنا معه فلمّا أتاهم أخبر بما كان من أمرِهم ، إنه أتاني الليلةَ آتٍ من ربي فخيَّرني بين الشفاعةِ وبين أنْ يدخلَ نصفُ أمتي الجنةَ فاخترتُ الشفاعةَ. فقالوا : يا رسولَ اللهِ اجعلنا من أهل شفاعتِك ، فلمّا أكثرْنا عليه قال : أشهِدُ من حضرَني أنَّ شفاعتي لمن مات من أمتي لا يشركُ باللهِ شيئًا .

[ابن منده (٣٩٥ هـ) ، الإيمان لابن منده ٣٥٠ • إسناده صحيح على رسم النسائي إلا أن فيه إرسالا]

والشاهد ؛

" ... فقالوا : يا رسولَ اللهِ اجعلنا من أهل شفاعتِك ، ... "

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"We said: O Messenger of Allah, we ask you by Allah and your companionship, make us among the people of your intercession."
He replied: **(Indeed, you are among the people of my intercession.)**
We then turned to the people, and they were alarmed and had lost their calm. The Prophet said: **(Indeed, an envoy came to me tonight and gave me a choice between having half of my Ummah enter Paradise and intercession. I chose intercession.)**
They said: **"O Messenger of Allah, we ask you by Allah, make us among the people of your intercession."**
The Messenger of Allah replied: **(I testify before those present that my intercession is for those of my Ummah who die without associating anything with Allah.)**

Reference:
Ibn Hibban (354 AH), *Sahih Ibn Hibban* 6463

In the book *Al-Iman* by Ibn Munda, it is also narrated by `Awf ibn Malik Al-Ashja'i:
"We were on a journey, and the Messenger of Allah camped with us. Each of us laid his head on the arm of his camel. I stood up during the night, and I couldn't see the Messenger of Allah at his camel. I looked for him, and while I was searching, I came across Muadh ibn Jabal and Abu Musa Al-Ashari, who were both alarmed as I was. While we were together, we heard a sound like the sound of a saddlebag from the top of the valley. It was the Prophet of Allah, and we informed him. The Prophet of Allah said: (Indeed, an envoy came to me tonight from my Lord, and He gave me a choice between intercession and having half of my Ummah enter Paradise. I chose intercession.)

We said: **"O Messenger of Allah, make us among the people of your intercession."**
He replied: **(You are among the people of my intercession.)**
Then the Messenger of Allah went to the people and we went with him. When he reached them, he informed them of what had happened. He said: **(Indeed, an envoy came to me tonight from my Lord, and He gave me a choice between intercession and having half of my Ummah enter Paradise. I chose intercession.)**
They said: **"O Messenger of Allah, make us among the people of your intercession."**
When we repeated it several times, he said: **(I testify before those present that my intercession is for those of my Ummah who die without associating anything with Allah.)"**

Reference:
Ibn Munda (395 AH), *Al-Iman* by Ibn Munda, 350. The chain of narration is authentic according to the standards of Al-Nasa'i, except it has a disconnected chain.

وعن عوف بن مالك الأشجعي أيضا : أنَّه كانَ مع النبيِّ ﷺ في سَفَرٍ، فسارَ بهم يَومَهُم أجْمَعَ، لا يَحُلُّ لهُم عُقدةً ، ولَيلَتَه جَمْعاءَ لا يَحُلُّ عُقدةً ، إلَّا لصلاةٍ ، حتى نَزلوا أوْسَطَ الليلِ ، قال : فرَقَبَ رَجُلٌ رسولَ اللهِ ﷺ حينَ وَضَعَ رَحْلَه ، قال : فانتَهَيتُ إليه فنَظَرتُ ، فلم أرَ أحَدًا إلَّا نائِمًا ، ولا بَعيرًا إلَّا واضِعًا جِرانَه نائِمًا ، قال : فتَطاوَلْتُ فنَظَرتُ حيثُ وَضَعَ النبيُّ ﷺ رَحْلَه فلم أرَهُ في مَكانِه ، فخَرَجتُ أتَخَطَّى الرِّحالَ حتى خَرَجتُ إلى الناسِ ، ثُمَّ مَضَيتُ على وَجْهي في سَوادِ اللَّيلِ ، فسَمِعتُ جَرَسًا فانتَهَيتُ إليه ، فإذا أنا بمُعاذِ بنِ جَبَلٍ والأشْعَريِّ ، فانتَهَيتُ إليهما ، فقُلتُ : أين رسولُ اللهِ ؟ فإذا هَزيزٌ كهَزيزِ الرَّحا ، فقُلتُ : كأنَّ رسولَ اللهِ ﷺ عِندَ هذا الصَّوتِ ، قالا : اقعُدْ ، اسكُتْ ، فمَضى قَليلًا فأقبَلَ حتى انتَهى إلينا ، فقُمْنا إليه ، فقُلْنا : يا رسولَ اللهِ ، فَزِعْنا إذْ لم نَرَكَ ، واتَّبَعْنا أثَرَكَ ، فقال : إنَّه أتاني آتٍ مِن ربِّي فخَيَّرَني بَينَ أنْ يَدخُلَ نِصفُ أُمَّتي الجَنَّةَ ، وبَينَ الشَّفاعةِ ، فاختَرْتُ الشَّفاعةَ ، فقُلْنا : نُذَكِّرُكَ اللهَ والصُّحْبةَ إلَّا جَعَلْتَنا مِن أهلِ شَفاعَتِكَ ، قال : أنتُم منهم ، ثُمَّ مَضَينا ، فيَجيءُ الرَّجُلُ والرَّجُلانِ ، فيُخبِرُهم بالذي أخْبَرَنا به ، فيُذَكِّرونه اللهَ والصُّحبةَ إلَّا جَعَلَهُم مِن أهلِ شَفاعَتِه ، فيقولُ ، فإنَّكُم منهم ، حتى انتَهى الناسُ ، فأضَبُّوا عليه وقالوا : اجْعَلْنا منهم . قال : فإنِّي أُشهِدُكُم أنَّها لِمَن ماتَ مِن أُمَّتي لا يُشرِكُ باللهِ شَيئًا .

[صحيح • أخرجه أحمد (٢٣٩٧٧) واللفظ له ، والطيالسي (١٠٩١) ، وابن أبي عاصم في « السنة » (٨١٨)]

والشاهد ؛

" ... فقُلْنا: نُذَكِّرُكَ اللهَ والصُّحْبةَ إلَّا جَعَلْتَنا مِن أهلِ شَفاعَتِكَ ، ... "

وعن أبي موسى الأشعري عبدالله بن قيس : غزونا مع رسولِ اللهِ ﷺ في بعضِ أسفارِه فعرسَ بنا رسولُ اللهِ ﷺ فانتهيت في بعضِ الليلِ إلى مناخِ رسولِ اللهِ ﷺ فلم أجِدْه فخرجتُ أطلبُه بارزا فإذا رجلٌ من أصحابِ رسولِ اللهِ ﷺ يطلبُ ما أطلبُ قال فبينا نحن كذلك إذ اتَّجه إلينا رسولُ اللهِ ﷺ قال فقلنا : يا رسولَ اللهِ أنت بأرضِ حربٍ ولا نأمنُ عليك فلولا إذ بدت لك حاجةٌ قلتَ لبعضِ أصحابِك فقام معك فقال رسولُ اللهِ ﷺ إني سمعت هزيزًا كهزيزِ الرحا وحنينًا كحنينِ النحلِ وأتاني آتٍ من ربِّي فخيَّرني بينَ أن يدخلَ ثلثُ أمتي الجنةَ وبينَ الشفاعةِ فاخترت لهم شفاعتي وعلمت أنها أوسعُ لهم قال فقلنا :

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يا رسولَ اللهِ ادعُ اللهَ أن يجعلَنا من أهلِ شفاعتِك فدعا لهما ثم إنهما انتهيا إلى أصحابِ رسولِ اللهِ ﷺ وأخبراهم بقولِ رسولِ اللهِ ﷺ قال فجعلوا يأتونَه ويقولون : يا رسولَ اللهِ ادعُ اللهَ أن يجعلَنا من أهلِ شفاعتِك فيدعو لهم فلما أضَبَّ عليه القومُ وكثُروا قال رسولُ اللهِ ﷺ إنها لمن مات وهو يشهدُ أن لا إلهَ إلا اللهُ وفي روايةٍ فسرنا حتى إذا كنا بقريبِ من الصبحِ نزلَ فاجتمعنا حولَه وكذلك كنا نفعلُ فعقلَ ناقتَه ثم جعل خدَّه على عقالِها ثم نام وتفرقنا فرفعت رأسي فإذا أنا لا أراه في مكانِه فذَعَرني ذلك فقمت فإذا أنا أسمعُ مثلَ هزيزِ الرحاءِ من قبلِ الوادي إذ جاء رسولُ اللهِ ﷺ مستبشرًا قال قلت يا رسولَ اللهِ أين كنتَ قال كأنه راعَك حينَ لم ترَني في مكاني قلت إي واللهِ قد راعني قال أتاني جبريلُ عليه السلامُ آنفًا فخيَّرني بينَ الشفاعةِ وبينَ أن يُغفرَ لنصفِ أمتي فاخترتُ الشفاعةَ فنهض القومُ إليه فقالوا يا رسولَ اللهِ اشفعْ لنا قال شفاعتي لكم فلما أكثَروا عليه قال مَن لقِيَ اللهَ يشهدُ أن لا إلهَ إلا اللهُ دخل الجنةَ .

[الهيثمي (٨٠٧ هـ)، مجمع الزوائد ١٠ / ٣٧١ • أحد أسانيد الطبراني رجاله ثقات]

From ‘Awf ibn Malik al=Ashja’i: He said that he was with the Prophet of Allah during a journey. The Prophet tr

entire day and night, and there was no one who untied a knot except for prayer. When they camped in the middle of the night, he said: **"A man watched the Messenger of Allah when he placed his camel's saddle. I approached him and looked, but I did not see anyone except people sleeping, nor did I see any camels except for those lying down asleep."** He continued: **"I looked around where the Prophet placed his saddle, but he was not there. So, I walked over the camels and went towards the people. I then heard a sound like a bell and approached it. I found Mu'adh ibn Jabal and Abu Musa al-Ashari. I asked them: 'Where is the Messenger of Allah?' They heard a sound like a grinding mill and said: 'Sit down and be quiet.' A little while later, the Prophet came to us."**

He said: **"Indeed, an envoy from my Lord came to me and gave me a choice between having half of my Ummah enter Paradise and intercession. I chose intercession."**
We said: **"O Messenger of Allah, we ask you by Allah and your companionship, do not make us among the people of your intercession."**
He replied: **"You are among the people of my intercession."**
Then we went back, and when a man or two came to the Prophet and informed him of what we had heard, they reminded him by saying: **"O Messenger of Allah, make us among the people of your intercession."**
The Prophet responded: **"You are among the people of my intercession."**
Until the people came and gathered around him, saying: **"Make us among the people of your intercession."**
He then said: **"I testify before those present that my intercession is for those of my Ummah who die without associating anything with Allah."**

Reference:
Ahmad (23977), Al-Tayalisi (1091), Ibn Abi Asim in *Al-Sunnah* (818)

From Abu Musa al-Ash'ari (Abdullah ibn Qays):
He said: **"We went on a journey with the Messenger of Allah. When the Prophet camped with us, I went to his resting place during the night but could not find him. I went out looking for him, and a man from the companions of the Prophet was also looking. While we were searching, the Prophet came to us."**
We said: **"O Messenger of Allah, you are in a land of war, and we fear for your safety. Why didn't you tell someone to accompany you if you had a need?"**
The Prophet replied: **"I heard a sound like a grinding mill and a humming sound like that of bees. Then, an envoy from my Lord came to me and gave me a choice between one-third of my Ummah entering Paradise and intercession. I chose intercession for them because I knew it would be more beneficial for them."**

We said: **"O Messenger of Allah, ask Allah to make us among the people of your intercession."**
He prayed for them, and then they went to inform the companions, who came to him and said: **"O Messenger of Allah, ask Allah to make us among the people of your intercession."**
When the people crowded around him and asked him repeatedly, he said: **"Indeed, my intercession is for those of my Ummah who die and believe that there is no god but Allah."**
In one narration, it is mentioned that **"we were near dawn when the Prophet dismounted. We gathered around him as was customary, and after tying his camel, he rested. After a while, I**

raised my head and realized that he was no longer in his place. This alarmed me, so I stood up and heard the sound like a grinding mill from the direction of the valley. The Prophet came to us happily."

I asked him: **"O Messenger of Allah, where were you?"**
He replied: **"When you did not see me in my place, I knew it concerned you. Indeed, Jibril (Gabriel) came to me just now, and he gave me a choice between intercession and the forgiveness of one-third of my Ummah. I chose intercession for them."**
The companions came to him and said: **"O Messenger of Allah, intercede for us."**
He replied: **"My intercession is for you."**
When they asked him repeatedly, he said: **"Whoever meets Allah while bearing witness that there is no god but Allah will enter Paradise."**

Reference:
Al-Haythami (807 AH), *Majma' al-Zawa'id* 10/371. One of the chains of narration is authentic and its narrators are trustworthy according to Al-Tabarani's standards.

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والشاهد ؛

انتَبَهْنا فلمْ نَرَكَ حيث كنتَ , خَشِينا أنْ يكونَ أصابكَ شيءٌ , جِئْنا نَطلُبُكَ , قال : أتاني آتٍ في مَنامي , فخَيَّرَني بيْنَ أنْ يَدخُلَ الجنَّةَ نِصفُ أُمَّتي , أو شَفاعةٍ , فاختَرْتُ لهم الشَّفاعةَ , فقُلْنا : فإنَّا نَسأَلُكَ بحَقِّ الإسلامِ , وبحَقِّ الصُّحبةِ لما أدخَلْتَنا الجنَّةَ , قال : فاجتمَعَ عليه النَّاس , فقالوا له مِثْلَ مَقالتِنا , وكَثُرَ النَّاس , فقال , إنِّي أجعَلُ شَفاعتي لمَن مات لا يُشرِكُ باللهِ شيئًا . [أخرجه أحمد (٢٢٠٢٥) واللفظ له ، صحيح ، والبزار (٢٦٤٧) مختصراً ، والطبراني (٢٠ / ١٦٣) (٣٤٢) مختصراً]

والشاهد ؛

" ... فقُلْنا : فإنَّا نَسأَلُكَ بحَقِّ الإسلامِ، وبحَقِّ الصُّحبةِ لما أدخَلْتَنا الجنَّةَ ، ... " !!!

فهل الحازمي الخارجي المعتزلي سيرمي الآن الصحابة رضي الله عنهم بالشرك وأنهم طلبوا من غير الله ما لا يقدر عليه إلا الله ؟ !

فأقول له ولأتباعه ؛

عن حذيفة بن اليمان : قال ؛ قال رسول الله ﷺ ؛ " إنَّ ما أتخوَّفُ عليكم رجُلٌ قرَأَ القُرآنَ حتَّى إذا رُئِيَتْ بهجتُه عليه وكان رِدْئًا للإسلامِ غيَّرَه إلى ما شاء اللهُ فانسلَخ منه ونبَذه وراءَ ظَهرِه وسعى على جارِه بالسَّيفِ ورماه بالشِّركِ " قال : قُلْتُ : يا نبيَّ اللهِ أيُّهما أَوْلى بالشِّركِ المَرْميُّ أم الرَّامي ؟ قال : (بلِ الرَّامي) " [ابن حبان (٣٥٤ هـ) ، صحيح ابن حبان ٨١ ، أخرجه في صحيحه]

And the witness (narration):
"They said: O Messenger of Allah, intercede for us."

From Mus'ab Al-Aslami: He said: A young man from us went to the Prophet (peace be upon him) and said, "I want to ask you a question." The Prophet asked, **"What is it?"**
He replied, **"I ask you to make me one of those whom you intercede for on the Day of Judgment."**
The Prophet asked, **"Who told you this? Who taught you this, and how do you know about this?"**
The man said, **"No one commanded me except myself."**
The Prophet then said, **"You are among those for whom I will intercede on the Day of Judgment."**
[Reported by Al-Tabarani, and its narrators are those of Sahih.]

And the witness (narration):
From Mu'adh bin Jabal and Abu Musa Al-Ash'ari: The Messenger of Allah (peace be upon him) would, when he stopped at a place, have the emigrants camp near him. One night, **Mu'adh and I woke up, and we were looking around when we heard a sound like the sound of a millstone coming towards us.**
When it approached, the Prophet (peace be upon him) looked at us and asked, **"What is it with you?"**
We said:

And the witness (narration):
"We woke up and did not see you where you were; we feared that something had happened to you, so we came searching for you."
He (the Prophet) replied: **"An envoy came to me in my sleep and gave me a choice between having half of my Ummah enter Paradise or intercession. I chose intercession for them."**
We said: **"We ask you by the right of Islam and by the right of companionship, do not fail to enter us into Paradise."**
The people gathered around him and said the same as we had, and the crowd grew larger. The Prophet said: **"Indeed, I will make my intercession for those of my Ummah who die without associating anything with Allah."**
[Reported by Ahmad (22025), the wording is from him, authentic, Al-Bazzar (2647), shortened, and Al-Tabarani (20/163) (342), shortened.]

Regarding the objection:
Does Al Hazimi (the Khariji Mu'tazili) now intend to accuse the Companions (may Allah be pleased

with them) of associating partners with Allah, since they asked for something only Allah can give?
I say to him and his followers:
From Hudhayfah bin al-Yaman: He said: The Messenger of Allah (peace be upon him) said: **"What I fear for you most is a man who recites the Qur'an until its beauty is apparent on him. When he turns away from Islam and adopts something else, he abandons it and throws it behind his back, seeking to fight his neighbor with a sword and accusing him of polytheism."**
I asked, **"O Messenger of Allah, who is worse, the one who is accused of polytheism, or the one who accuses him?"**
He replied: **"Rather, the accuser."**
[Reported by Ibn Hibban (354 AH), Sahih Ibn Hibban 81, in his Sahih.]

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وعن عبد الله بن مسعود : أكثَرْنا الحديثَ عندَ رسولِ اللهِ صلّى اللهُ عليه وسلَّمَ ذاتَ ليلةٍ , ثُمَّ غَدَوْنا إليه، فقال : « عُرِضَتْ عليَّ الأنبياءُ اللَّيلةَ بأُممِها ، فجعَلَ النَّبيُّ يمُرُّ ومعه الثَّلاثةُ , والنَّبيُّ ومعه العِصابةُ , والنَّبيُّ ومعه النَّفَرُ , والنَّبيُّ ليس معه أحدٌ , حتى مَرَّ عليَّ موسى معه كَبْكَبةٌ مِن بَني إسرائيلَ , فأعجَبوني , فقُلْتُ : مَنْ هؤلاء ؟ فقيلَ لي : هذا أخوكَ موسى، معه بنو إسرائيلَ » ، قال : « قُلْتُ : فأين أُمَّتي؟ فقيلَ لي : انظُرْ عن يمينِكَ , فنظَرْتُ , فإذا الظِّرابُ قد سُدَّ بوُجوهِ الرِّجالِ , ثُمَّ قيلَ لي : انظُرْ عن يسارِكَ , فنظَرْتُ , فإذا الأُفُقُ قد سُدَّ بوُجوهِ الرِّجالِ , فقيلَ لي:: أرَضيتَ ؟ فقُلْتُ : رَضيتُ يا ربِّ ، رَضيتُ يا ربِّ » ، قال: « فقيلَ لي : إنَّ مع هؤلاء سبعينَ ألْفًا يَدخُلونَ الجنَّةَ بغيرِ حِسابٍ » ، فقال النَّبيُّ صلّى اللهُ عليه وسلَّمَ :

« فِدًا لكم أبي وأُمِّي ، إنِ استطَعْتم أنْ تكونوا مِن السَّبعينَ الألْفِ ، فافعَلوا ، فإنْ قصَّرْتم ، فكونوا مِن أهلِ الظِّرابِ ، فإنْ قصَّرْتم ، فكونوا مِن أهلِ الأُفُقِ ، فإنِّي قد رأَيْتُ ثَمَّ ناسًا يَتهاوَشونَ » ، فقام عُكّاشةُ بنُ مِحصَنٍ ، فقال : ادْعُ اللهَ لي يا رسولَ اللهِ ، أنْ يجعَلَني مِن السَّبعينَ ، فدَعا له ، فقام رَجُلٌ آخَرُ ، فقال ، ادْعُ اللهَ يا رسولَ اللهِ ، أنْ يجعَلَني منهم ، فقال : « قد سبَقَكَ بها عُكّاشةُ » ، قال : ثُمَّ تحدَّثْنا ، فقُلْنا : مَن ترَونَ هؤلاء السَّبعونَ الألْفَ ؟ قَومٌ وُلِدوا في الإسلامِ ، لم يُشرِكوا باللهِ شيئًا حتى ماتوا ؟ فبلَغَ ذلك النَّبيَّ صلّى اللهُ عليه وسلَّمَ ، فقال : « هم الَّذين لا يكتَوونَ ، ولا يَسترْقونَ ، ولا يَتطيَّرونَ ، وعلى ربِّهم يَتوكَّلونَ » .
[أخرجه أحمد (٣٨٠٦) واللفظ له ، صحيح ، وابن أبي شيبة (٢٤٠٩١) مختصراً ، وأبو يعلى (٥٣٣٩) باختلاف يسير]

وعن أبي هريرة : يَدْخُلُ الجَنَّةَ مِن أُمَّتي زُمْرَةٌ هي سَبْعُونَ ألْفًا ، تُضِيءُ وُجُوهُهُمْ إضاءَةَ القَمَرِ فَقامَ عُكاشَةُ بنُ مِحْصَنٍ الأسَدِيُّ ، يَرْفَعُ نَمِرَةً عليه ، قالَ : ادْعُ اللَّهَ لي يا رَسُولَ اللَّهِ أنْ يَجْعَلَنِي منهمْ ، فَقالَ : اللَّهُمَّ اجْعَلْهُ منهمْ ثُمَّ قامَ رَجُلٌ مِنَ الأنْصارِ فَقالَ : يا رَسُولَ اللَّهِ ، ادْعُ اللَّهَ أنْ يَجْعَلَنِي منهمْ، فَقالَ رَسُولُ اللَّهِ : سَبَقَكَ عُكاشَةُ ،
[البخاري (٢٥٦ هـ) أخرجه البخاري (٥٨١١) واللفظ له ، ومسلم (٢١٦)]

And from Abdullah bin Mas'ud: "We were talking a lot one night with the Messenger of Allah, may peace and blessings be upon him, and then we came to him the next morning. He said: 'The Prophets were presented to me last night with their nations, and the Prophet passed by with three people, another Prophet with a group, and another Prophet with a few followers, and there was a Prophet with no followers. Then Moses passed by with a group of the children of Israel, and I was amazed. I asked: 'Who are these?' It was said to me: 'This is your brother Moses, with the children of Israel.' I said: 'Where is my nation?' It was said to me: 'Look to your right.' I looked, and I saw a large number of people, then I was told: 'Look to your left.' I looked, and I saw an immense crowd of people. I was then asked: 'Are you satisfied?' I said: 'I am satisfied, O Lord, I am satisfied.' It was said to me: 'With these there are seventy thousand who will enter Paradise without reckoning.' The Prophet, may peace and blessings be upon him, said: 'May my father and mother be sacrificed for you. If you are able to be among the seventy thousand, then do so. If you fall short, then be among the people on the right, and if you fall short again, then be among those on the left, for I saw people there struggling.' Then Okasha bin Mihsan stood up and said: 'O Messenger of Allah, pray to Allah that He makes me among them.' The Prophet prayed for him. Then another man stood up and said: 'O Messenger of Allah, pray to Allah that He makes me among them.' He replied: 'Okasha has preceded you in this.' We continued talking, and we said: 'Who do you think these seventy thousand are? They are people who were born into Islam, and they never associated anything with Allah until they died.' When this reached the Prophet, may peace and blessings be upon him, he said: 'They are those who do not use cauterization, do not seek spells, do not believe in omens, and put their trust in their Lord.'"

Narrated by Ahmad (3806), with his wording; Sahih, and Ibn Abi Shaybah (24091) in a summarized form; and Abu Ya'la (5339) with slight variations.

And from Abu Hurairah: "A group from my nation will enter Paradise, a group of seventy thousand, whose faces will shine like the moon. Okasha bin Mihsan al-Asadi stood up, holding a garment, and said: 'O Messenger of Allah, pray to Allah that He makes me among them.' The Prophet said: 'O Allah, make him one of them.' Then a man from the Ansar stood up and said: 'O Messenger of Allah, pray to Allah that He makes me one of them.' The Messenger of Allah replied: 'Okasha has preceded you in this.'"

Narrated by Bukhari (5811) with his wording, and Muslim (216).

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وفي الطبقات الكبرى لابن سعد ؛ أخبرنا عفان بن مسلم قال : حدثنا حماد بن سلمة عن علي بن زيد عن علي بن الحسين أن كعبا أخذ بيد المغيرة بن نوفل فقال : اشفع لي يوم القيامة . قال فانتزع يده من يده وقال : وما أنا ؟ إنما أنا رجل من المسلمين . قال فأخذه بيده فغمزها غمزا شديدا وقال : ما من مؤمن من آل محمد إلا وله شفاعة يوم القيامة . ثم قال : اذكر هذا بهذا .

والشاهد ؛
" ... فقال : اشفع لي يوم القيامة ... "

والحازمي فرق بين طلب شفاعة لنفع في الدنيا وبين طلب شفاعة لنفع في الآخرة . وهذا التفريق والتقسيم باطل لا أصل له . إذ ليس هناك أي نص صريح لهذا التقسيم . وكما قال ؛

عَبْدَ اللهِ بْنَ الْمُبَارَكِ رحمه الله : « الْإِسْنَادُ مِنَ الدِّينِ ، وَلَوْلَا الْإِسْنَادُ لَقَالَ مَنْ شَاءَ مَا شَاءَ . »
[مقدمة صحيح مسلم 1 / 15]

وكما قال ابن القيم رحمه الله ؛

الكفر حق الله ثم رسوله *** بالنص يثبت لا بقول فلان
من كان رب العالمين وعبده *** قد كفراه فذاك ذو الكفران

[الشافية الكافية في الانتصار للفرقة الناجية ، ص . 243]

أخبرنا خالد بن مخلد قال : حدثني الحكم بن الصلت المؤذن قال : حدثني عبد الملك بن المغيرة بن نوفل قال : حدثني أبي قال : أخذ بيدي كعب الأحبار فعصرها ثم قال : أختبئ هذه عندك لتذكرها يوم القيامة . قال : وما أذكر منها ؟ قال : والذي نفسي بيده ليبدأن محمد بالشفاعة يوم القيامة بالأقرب فالأقرب .
[ابن سعد ، الطبقات الكبرى ، 5 / 16]

In *Al-Tabaqat al-Kubra* by Ibn Sa'd, it was reported by **Affan bin Muslim** who said: "Hammad bin Salama narrated to us from **Ali bin Zaid** from **Ali bin al-Husayn** that **Ka'b** took the hand of **Al-Mughira bin Nawfal** and said, '**Intercede for me on the Day of Judgment.**' He then pulled his hand away and said, '**What am I? I am just a man from among the Muslims.**' **Ka'b** then took his hand again, squeezed it firmly, and said, '**There is no believer from the family of Muhammad except that he has intercession on the Day of Judgment.**' He then said, '**Remember this.**'"

Reference:
... He said, '**Intercede for me on the Day of Judgment.**'

Al-Hazimi distinguished between asking for intercession for worldly benefit and asking for intercession for the benefit in the Hereafter. This distinction and division is baseless, as there is no explicit text supporting this categorization. As **Abdullah bin al-Mubarak**, may Allah have mercy

on him, said: "**The chain of narration is part of the religion; had it not been for the chain of narration, anyone could have said whatever they wanted.**" [Introduction to Sahih Muslim, 1/15]

As **Ibn al-Qayyim**, may Allah have mercy on him, said:
"The denial of the rights of Allah and His Messenger,
Is established by the text, not by the words of so-and-so.
Whoever denies the Lord of the worlds and His servant,
That is the one who has disbelieved."

Al-Shafiya al-Kafiya fi al-Intisar li al-Firqah al-Najiya, p. 243.

We were informed by **Khalid bin Mukhallad** who said: "**Hakam bin Salit** the muezzin narrated to me, saying: '**Abd al-Malik bin al-Mughira bin Nawfal** narrated to me from his father, who said: **Ka'b al-Ahbar** took my hand and squeezed it, then said: 'I will keep this with you to remind you of it on the Day of Judgment.' I asked, '**What should I remember from it?**' He said: '**By the One in Whose Hand is my soul, Muhammad will begin his intercession on the Day of Judgment with the closest to him.**'"

Ibn Sa'd, Al-Tabaqat al-Kubra, 5/16.

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وفي الزهد للإمام أحمد ؛ حدثنا عبد الله، حدثني عبيد الله بن عمر القواريري ، حدثنا أبو أحمد الزبيري ، حدثنا شعبة بن زيادة الأموي قال : رأيت عمر بن عبد العزيز آخذا بعكنة من عكن عبد الله بن حسن فغمزها وقال : « إني لأرجو الشفاعة بها يوم القيامة » [كتاب الزهد ، أحمد بن حنبل ، 1 / 240]

والشاهد ؛
" ... وقال : « إني لأرجو الشفاعة بها يوم القيامة » "

وفي كتاب الشريعة للآجري ؛ أنا أبو جعفر محمد بن صالح بن ذريح العكبري قال : حدثنا هناد بن السري قال: حدثنا عبدة يعني ابن سليمان , عن سعيد بن أبي عروبة , عن قتادة , عن أبي المليح , عن عوف بن مالك الأشجعي قال : كنا مع رسول الله صلى الله عليه وسلم في بعض أسفاره فذكر حديثا طويلا قال فيه : وإن نبي الله صلى الله عليه وسلم جاءنا فقال :

« أتاني الليلة آت من ربي عز وجل فخيرني بين الشفاعة وبين أن يدخل نصف أمتي الجنة فاخترت الشفاعة » فقلنا : يا رسول الله , اجعلنا في شفاعتك فقال : « إنكم أهل شفاعتي » , ثم أقبلنا مع رسول الله صلى الله عليه وسلم إلى الناس فقال : « إنه أتاني الليلة آت من ربي عز وجل فخيرني بين الشفاعة وبين أن يدخل نصف أمتي الجنة فاخترت الشفاعة » فقالوا : يا رسول الله , اجعلنا من أهل شفاعتك , فقال رسول الله صلى الله عليه وسلم : « أشهد من حضرني أن شفاعتي لمن مات من أمتي لا يشرك بالله شيئا »
[الآجري ، الشريعة ، 3 / 1224]

In *Al-Zuhd* by Imam Ahmad, it was narrated by **Abdullah** who said: "I was told by **Ubaydullah bin Umar al-Qawari** who said: **Abu Ahmad al-Zubayri** narrated to us, and **Shu'bah bin Ziyadah al-Umayy** said: 'I saw **Umar bin Abdul Aziz** holding the handle of **Abdullah bin Hasan**'s cloak and squeezing it, then he said: '**I hope for intercession through it on the Day of Judgment.**'"

Reference:
"**I hope for intercession through it on the Day of Judgment.**"
Book of Zuhd, Ahmad ibn Hanbal, 1/240

In *Al-Shari'ah* by Al-Ajuri, it was narrated by **Abu Ja'far Muhammad bin Salih bin Dhurayh al-‘Aqbari** who said: "I was told by **Hannad bin al-Sari** who said: '**Abdah** (meaning Ibn Suleiman) narrated to us from **Saeed bin Abi ‘Aroobah** from **Qatadah** from **Abu al-Malih** from **A’uf bin Malik al-Ashja’i** who said: 'We were with the Messenger of Allah (peace be upon him) on one of his journeys, and he mentioned a long hadith in which he said: 'Indeed, the Prophet of Allah (peace be upon him) came to us and said: "A messenger from my Lord came to me tonight and gave me a choice between intercession and having half of my Ummah enter Paradise. I chose intercession."' We said: 'O Messenger of Allah, include us in your intercession!' He replied: 'You are the people of my intercession.' Then we followed the Messenger of Allah (peace be upon him) and he said to the people: 'Indeed, a messenger from my Lord came to me tonight and gave me a choice between intercession and having half of my Ummah enter Paradise. I chose intercession.' They said: 'O Messenger of Allah, include us in your intercession!' The Messenger of Allah (peace be upon him) said: 'I bear witness to those who are present that my intercession is for those of my Ummah who die without associating anything with Allah.'"

Reference:
Al-Ajuri, Al-Shari'ah, 3/1224

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والشاهد ؛
" ... فقلنا : يا رسول الله, اجعلنا في شفاعتك ... "

حدثنا أبو محمد يحيى بن محمد بن صاعد قال : حدثنا الحسن بن عبد العزيز الجروي قال : حدثنا يحيى بن حسان التنيسي قال : حدثنا الوليد بن رباح الذماري قال : حدثني نمران الذماري قال : " دخلنا على أم الدرداء , ونحن أيتام صغار , فمسحت رءوسنا وقالت : أبشروا يا بني , فإني أرجو أن تكونوا من شفاعة أبيكم , فإني سمعت أبا الدرداء يقول : قال رسول الله صلى الله عليه وسلم : « يشفع الشهيد في سبعين من أهل بيته »
[الأجري ، الشريعة ، 3 / 1245]

والشاهد ؛
" ... وقالت : أبشروا يا بني , فإني أرجو أن تكونوا من شفاعة أبيكم ... "

فأي بشارة هذه عند الحازمي ؟ ! بشارة شركية ؟ !

أنبأنا أبو محمد عبد الله بن محمد بن ناجية قال : حدثنا عبد الله بن عمر بن أبان الكوفي قال : حدثنا محمد بن فضيل قال : حدثنا زكرياء بن أبي زائدة , عن عطية العوفي أن كعب الأحبار , أخذ بيد العباس رضي الله عنه فقال : « إني أدخر هذا للشفاعة » فقال : وهل شفاعة إلا للأنبياء " ؟ أو قال : « وهل لي شفاعة » ؟ قال : « نعم , ليس من أهل بيت نبي إلا كانت له الشفاعة »

والشاهد ؛
" ... فقال : « إني أدخر هذا للشفاعة » ... "

حدثنا أبو بكر عبد الله بن محمد بن عبد الحميد الواسطي قال : نا محمد بن يزيد , أبو هشام الرفاعي قال : حدثنا محمد بن فضيل قال : حدثنا زكريا بن أبي زائدة , عن عطية بن سعد قال : أخذ كعب الأحبار بيد العباس فقال : إنى أختبيها للشفاعة عندك , فقال العباس : وهل لي شفاعة؟ قال : « نعم , ليس أحد من أهل بيت النبي صلى الله عليه وسلم إلا كانت له شفاعة يوم القيامة »

The evidence:
"... We said, 'O Messenger of Allah, include us in your intercession.' ..."

Abu Muhammad Yahya bin Muhammad bin Sa’id narrated to us, saying: Al-Hasan bin Abdul Aziz al-Jarawi narrated to us, saying: Yahya bin Hassan al-Tanisi narrated to us, saying: Al-Walid bin Raba’ al-Dhimari narrated to us, saying: Nimran al-Dhimari narrated to me, saying: "We entered upon Umm al-Darda while we were young orphans. She stroked our heads and said: 'Rejoice, my sons, for I hope you will be among those included in your father’s intercession. For I heard Abu al-Darda say: The Messenger of Allah (peace be upon him) said: *A martyr intercedes for seventy members of his family.*"
Al-Ajuri, Al-Shari’ah, 3/1245.

The evidence:
"... And she said: 'Rejoice, my sons, for I hope you will be among those included in your father's intercession.' ..."

What kind of glad tidings are these, according to Al-Hazimi? Are they tidings of polytheism?!

Abu Muhammad Abdullah bin Muhammad bin Najiyah narrated to us, saying: Abdullah bin Umar bin A'ban al-Kufi narrated to us, saying: Muhammad bin Fudayl narrated to us, saying: Zakarriya bin Abi Za'idah narrated to us from Atiyyah al-'Awfi that **Ka'b al-Ahbar** took the hand of **Al-Abbas** (may Allah be pleased with him) and said: "*I am saving this for intercession.*"
Al-Abbas replied: "Is intercession not only for the Prophets?" or he said: "Do I have intercession?"
Ka'b replied: "Yes, there is no member of a Prophet's family except that they have intercession."

The evidence:
"... And he said: '*I am saving this for intercession.*' ..."

Abu Bakr Abdullah bin Muhammad bin Abdul Hamid al-Wasiti narrated to us, saying: Muhammad bin Yazid, Abu Hisham al-Rifa'i narrated to us, saying: Muhammad bin Fudayl narrated to us, saying: Zakariyya bin Abi Za'idah narrated to us from Atiyyah bin Sa'd who said: **Ka'b al-Ahbar** took the hand of **Al-Abbas** and said: "I am saving this for intercession through you." Al-Abbas replied: "Do I have intercession?" Ka'b said: "*Yes, there is no one from the family of the Prophet (peace be upon him) except that they have intercession on the Day of Resurrection.*"

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والشاهد ؛
" ... فقال : إنى لأختبيها للشفاعة عندك ... "

وحدثنا أبو بكر بن أبي داود قال : حدثنا محمد بن يحيى بن فياض قال : حدثنا يزيد بن هارون قال : أنبأنا زكريا بن أبي زائدة , عن عطية قال : أخذ كعب بيد العباس بن عبد المطلب رضي الله عنه فقال : « احفظها لي عندك , تشفع لي بها يوم القيامة » , فقال العباس : وهل لي من شفاعة ؟ قال : « نعم , إنه ليس أحد من أهل بيت نبي يسلم إلا كانت له شفاعة »

والشاهد ؛
" ... فقال : « احفظها لي عندك , تشفع لي بها يوم القيامة » ... "

قال محمد بن حسين الآجري رحمه الله تعالى : " فأنا أرجو لمن آمن بما ذكرنا من الشفاعة وبقوم يخرجون من النار من الموحدين , وبجميع ما تقدم ذكرنا له , وبجميع ما سنذكره إن شاء الله من المحبة للنبي صلى الله عليه وسلم ولأهل بيته وذريته وصحابته وأزواجه رضي الله عنهم أجمعين : أن يرحمنا مولانا الكريم , ولا يحرمنا وإياكم من تفضله ورحمته , وأن يدخلنا وإياكم في شفاعة نبينا محمد صلى الله عليه وسلم , وشفاعة من ذكرنا من الصحابة وأهل بيته , وأزواجه رضي الله عنهم أجمعين , ومن كذب بالشفاعة , فليس له فيها نصيب , كما قال أنس بن مالك . "
[الآجري ، الشريعة ، 3 / 1250 - 1252]

The evidence:
"... And he said: 'I am saving this for intercession through you on the Day of Judgment.' ..."

Abu Bakr bin Abu Dawood narrated to us, saying: Muhammad bin Yahya bin Fiyad narrated to us, saying: Yazid bin Harun narrated to us, saying: Zakariya bin Abi Za'idah narrated to us from Atiyyah, who said: **Ka'b** took the hand of **Al-Abbas bin Abdul Muttalib** (may Allah be pleased with him) and said: "*Preserve this for me through you; intercede for me with it on the Day of Judgment.*" Al-Abbas replied: "Do I have intercession?" Ka'b said: "*Yes, there is no one from the family of a Prophet who submits (to Allah) except that they have intercession.*"

The evidence:
"... And he said: '*Preserve this for me through you; intercede for me with it on the Day of Judgment.*' ..."

Muhammad bin Hussain Al-Ajuri (may Allah have mercy on him) said:
"I hope that those who believe in what we have mentioned about intercession, the people who will emerge from Hell among the monotheists, all that we previously mentioned, and everything we will mention, by Allah's will—of love for the Prophet (peace be upon him), for his family, his descendants, his companions, and his wives (may Allah be pleased with them all)—that our Noble Lord will have mercy on us, not deprive us and you of His bounty and mercy, and include us and you in the intercession of our Prophet Muhammad (peace be upon him), the intercession of those companions, his family, and his wives (may Allah be pleased with them all) whom we have mentioned.

As for those who deny, they have no share in it, as **Anas bin Malik** said."
Al-Ajuri, Al-Shari'ah, 3/1250-1252.

On intercession.

الخاتمة

فإياكم يا مسلمون ويا حملة القرآن والسنة من هذه الوقاحة الخارجية الحازمية ! أحذركم وأنذركم بالله من هذه البدعة الشنيعة ومن هذه الوقيعة في رسول الله ﷺ وآله وصحابته وأمته الفقيرة .
فاتقوا الله واسمعوا ما قال الإمام البربهاري رحمه الله تعالى ؛

" فانظر رحمك الله كل من سمعت كلامه من أهل زمانك خاصة فلا تعجلن ، ولا تدخلن في شيء منه حتى تسأل وتنظر هل تكلم به أصحاب رسول الله صلى الله عليه وسلم أو أحد من العلماء ؟ فإن وجدت فيه أثرا عنهم فتمسك به ، ولا تجاوزه لشيء ، ولا تختر عليه شيئا فتسقط في النار . "
[شرح السنة]

واسمعوا ما قال الإمام ابن بطة العكبري رحمه الله تعالى - كأنه أراد الحازمي والغلاة كلهم - ؛

٣٠٩ - حدثنا أبو بكر أحمد بن محمد بن السري بن أبي دارم الكوفي ، بالكوفة ، قال : أخبرني أبو الحسن علي بن الحسين بن هذيل القطان ، قال : سمعت يحيى بن معاذ الرازي يقول : « الناس خمس طبقات فاجتنب أربعا ، والزم واحدة ، فأما الأربع الذين يجب عليك أن تجتنبهن » ، فذكر ثلاث طبقات اختصرت أنا الكلام بترك وصفهم لكثرته ، ثم قال ؛

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Conclusion

O Muslims and bearers of the Qur'an and Sunnah, beware of this brazen extremism and arrogance of the Hazimites! I warn and admonish you by Allah against this heinous innovation and this slander against the Messenger of Allah, his family, his companions, and his impoverished nation. Fear Allah and listen to what Imam Al-Barbahari (may Allah have mercy on him) said:

"May Allah have mercy on you. Look carefully at everyone whose words you hear from the people of your time, especially. Do not rush, nor enter into anything they say, until you ask and examine: Did the companions of the Messenger of Allah (peace be upon him) or any of the scholars speak about it? If you find a trace of it from them, adhere to it and do not go beyond it for anything. Do not prefer anything else over it, lest you fall into the Fire."
[*Sharh al-Sunnah*]

And heed what Imam Ibn Battah al-‘Ukbari (may Allah have mercy on him) said—as if he intended the Hazimites and all extremists:

309 - Abu Bakr Ahmad bin Muhammad bin al-Sari bin Abi Darim al-Kufi narrated to us in Kufa, saying: Abu al-Hasan Ali bin al-Husayn bin Hudhayl al-Qattan informed me, saying: I heard Yahya

bin Mu'adh al-Razi say:
"People are of five types—avoid four and adhere to one. As for the four you must avoid..."

He then mentioned three categories, which I have summarized by omitting their detailed descriptions due to their length, and then he said:

(*Continue from the next part if needed*)

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والطبقة الرابعة : فهم المتعمقون في الدين الذين يتكلمون في العقول ، ويحملون الناس على قياس أفهامهم ، قد بلغ من فتنة أحدهم ، وتمكن الشك من قلبه ، أنك تراه يحتج على خصمه بحجة قد خصمه بها ، وهو نفسه من تلك الحجة في شك ، ليس يعتقدها ، ولا يجهل ضعفها ، ولا ديانة له فيها ، إن عرضت له من غيره حجة هي ألطف منها انتقل إليها فدينه محمول على سفينة الفتن يسير بها في بحور المهالك يسوقها الخطر ، ويسوسها الحيرة ، وذلك حين رأى عقله أملى بالدين ، وأضبط له ، وأغوص على الغيب ، وأبلغ لما يراد من الثواب من أمر الله إياه ، ونهيه ، وفرائضه الملجمة للمؤمنين عن اختراق السدود ، والتنقير عن غوامض الأمور ، والتدقيق الذي قد نهيت هذه

الأمة عنه ، إذ كان ذلك سبب هلاك الأمم قبلها ، وعلة ما أخرجها من دين ربها وهؤلاء هم الفساق في دين الله المارقون منه التاركون لسبيل الحق المجانبون للهدى الذين لم يرضوا بحكم الله في دينه حتى تكلفوا طلب ما قد سقط عنهم طلبه ، ومن لم يرض بحكم الله في المعرفة حكما لم يرض بالله ربا ، ومن لم يرض بالله ربا كان كافرا ، وكيف يرضون بحكم الله في الدين ، وقد بين لنا فيه حدودا ، وفرض علينا القيام عليها ، والتسليم بها ، فجاء هؤلاء بعد قلة عقولهم ، وجور فطنهم وجهل مقاييسهم ، يتكلمون في الدقائق ، ويتعمقون ؟ فكفى بهم خزيا سقوطهم من عيون الصالحين ، يقتصر فيهم على ما قد لزمهم في الأمة من قالة السوء ، وألبسوا من أثواب التهمة ، واستوحش منهم المؤمنون ، ونهى عن مجالستهم العلماء ، وكرهتهم الحكماء، واستنكرتهم الأدباء، وقامت منهم فراسة البصراء، شكاكون جاهلون ، ووسواسون متحيرون ، فإذا رأيت المريد يطيف بناحيتهم فاغسل يدك منه ، ولا تجالسه "

وقال ؛

" فاتقوا الله يا معشر المسلمين ، وانتهوا عن السؤال ، والتنقير ، والبحث عما يشكك اليقين ، وليس هو من فرائض الدين ، ولا من شريعة المسلمين ، ولا تفتنوا بالزائغين ، ولا تثق نفوسكم إلى استماع كلام المتنطعين الذين اتهموا أئمة المسلمين ، وردوا ما جاءوا به عن رب العالمين ، وحكموا آراءهم ، وأهواءهم في دين الله ودعوا الناس إلى ما استحسنوه دون كتاب الله وسنة رسوله صلى الله عليه وسلم . "

The Fourth Category: They are those who delve excessively into religion, speaking in terms of intellect an others. The extent of their tribulation and the entrenchment of doubt in their hearts is such that you see one of them using an argument against his opponent, even though he himself doubts that argument. He neither believes in it nor ignores its weakness, and he has no true religious commitment to it. If someone else presents him with a subtler argument, he shifts to that one.

Their religion is like a ship adrift in the seas of calamities, steered by danger and governed by confusion. This is because they deemed their intellect superior to religion, better able to

comprehend the unseen, and more effective in achieving the rewards promised by God through His commands, prohibitions, and prescribed duties. These duties were intended to restrain believers from breaking barriers and delving into hidden matters, as excessive scrutiny led to the destruction of previous nations and caused them to deviate from the religion of their Lord.

These individuals are the transgressors in God's religion, renegades from it, abandoning the path of truth and veering away from guidance. They were not content with God's judgment in His religion; instead, they imposed upon themselves inquiries that were never required of them. Whoever does not accept God's judgment in matters of knowledge does not truly accept God as Lord, and whoever does not accept God as Lord is a disbeliever.

How can they accept God's judgment in religion when He has clearly set boundaries for us, requiring us to uphold and submit to them? Yet, these individuals, driven by their limited intellect, flawed understanding, and ignorant assessments, engage in intricate discussions and delve deeply into matters.

It is enough disgrace for them that they have fallen from the esteem of the righteous. They bear the stigma of evil talk within the community, are cloaked in suspicion, and are alienated from believers. Scholars have forbidden associating with them, wise individuals have despised them, intellectuals have denounced them, and discerning observers have recognized their misguidance. They are doubters, ignorant and confused, plagued by obsessive thoughts.

If you see a seeker of knowledge gravitating toward their side, then wash your hands of him and do not sit with him."

He also said:
"Fear Allah, O Muslims, and refrain from questioning, probing, and delving into matters that undermine certainty. These are not part of the obligations of religion or the law of Islam. Do not emulate those who deviate, nor let your souls incline toward listening to the words of extremists who accused the leaders of the Muslims, rejected what they brought from the Lord of the Worlds, and judged the religion of Allah based on their opinions and desires. They called people to their personal preferences, disregarding the Book of Allah and the Sunnah of His Messenger (peace and blessings be upon him)."

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وقال :

" الله الله إخواني يا أهل القرآن ، ويا حملة الحديث لا تنظروا فيما لا سبيل لعقولكم إليه ، ولا تسألوا عما لم يتقدمكم السلف الصالح من علمائكم إليه ، ولا تكلفوا أنفسكم ما لا قوة بأبدانكم الضعيفة ، ولا تتقروا ، ولا تبحثوا عن مصون الغيب ، ومكنون العلوم ، فإن الله جعل للعقول غاية تنتهي إليها ، ونهاية تقصر عندها ، فما نطق به الكتاب ، وجاء به الأثر فقولوه ، وما أشكل عليكم فكلوه إلى عالمه ، ولا تحيطوا الأمور بحيط العشوا حنادس الظلماء بلا دليل هادة، ولا ناقد بصير أتراكم أرجح أحلاما ، وأوفر عقولا من الملائكة

المقربين حين قالوا : { لا علم لنا إلا ما علمتنا إنك أنت العليم الحكيم } [البقرة : ٣٢].
[الإبانة الكبرى ، إبن بطة العكبري]

فالله الله يا معشر المسلمين ! عليكم بكتاب الله وبسنة رسوله وبسنن الصحابة رضي الله عنهم أجمعين ومن تبعهم بإحسان إلى يوم الدين . فهؤلاء القوم تنطعوا فهلكوا وقد حذرنا رسول الله ﷺ من التنطع والغلو في الدين ! كما قاله رسولنا الأمين ﷺ :

" هَلَكَ الْمُتَنَطِّعُون " قالَها ثَلاثًا .
[مسلم (٢٦١ هـ) ، صحيح مسلم ٢٦٧٠]

وعن عبدالله بن عباس : قالَ لي رسولُ اللهِ ﷺ : ... وإيّاكم والغلوَّ في الدِّين ، فإنَّما أهلَكَ من كان قبلَكمُ الغلوُّ في الدِّينِ .
[صحيح النسائي ٣٠٥٧ ، صحيح]

He said: “By Allah, by Allah, my brothers, O people of the Qur’an and bearers of Hadith! Do not delve into matt capacity of your intellects. Do not ask about things that the righteous predecessors did not precede you in addressing. Do not burden yourselves with what your weak bodies cannot endure. Do not probe or search into the hidden secrets of the unseen and concealed knowledge. Allah has set a limit for intellects, beyond which they cannot pass, and an endpoint where they must stop.

Whatever the Book has spoken of, and what has come in the narrations, then speak of it. As for that which is unclear to you, leave it to its Knower. Do not attempt to encompass matters with blind conjecture in the darkness of night, without guiding evidence or a discerning critic. Do you consider yourselves to have sounder judgment and greater intellects than the close angels, who said: {Glory be to You, we have no knowledge except what You have taught us. Indeed, it is You who are the Knowing, the Wise.} [Surah Al-Baqarah: 32]."
[*Al-Ibanah al-Kubra*, Ibn Battah al-‘Ukbari]

So, by Allah, by Allah, O assembly of Muslims! Adhere to the Book of Allah, the Sunnah of His Messenger, the traditions of the Companions (may Allah be pleased with them all), and those who follow them in goodness until the Day of Judgment.

These people went to extremes and perished. The Messenger of Allah (peace and blessings be upon him) warned us against extremism and exaggeration in religion, as he said:

"Destroyed are the extremists." He said it three times.
[*Sahih Muslim*, 2670]

And regarding Abdullah ibn Abbas: The Messenger of Allah (peace and blessings be upon him) said to me:
"Beware of exaggeration in religion, for those before you were destroyed because of exaggeration in religion."
[*Sunan an-Nasa'i*, 3057 – Authentic (Sahih)]

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التنبيه المختصر على بدعهم المنتشرة

وأريد أن أنبه في الختام على بدعهم التي انتشرت .

فبدع هؤلاء متعددة . وأشنعها ، أنهم جعلوا من " أصل الدين " ما ليس منه . ويريدون بأصل الدين ؛ ما علم بالعقل والفطرة ضرورة قبل بلوغ الحجة الرسالية ، وما لا يجوز الجهل والتأويل والتقليد فيه .

فجعلوا منه (أي ؛ من أصل الدين) :

- تكفير المشركين
- تكفير العاذر
- كل مسألة متعلقة بالشرك والتوحيد

فهؤلاء طائفة ابتليت بتكفير بعضهم لبعض . والسبب : إنما هو هذه البدع التي ذكرتها. فما أحسن ما قال الإمام ابن بطة العكبري معلقا على ما قال الإمام الشافعي رحمهم الله ؛

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ الْأَرْدَبِيلِيُّ , قَالَ : حَدَّثَنَا أَبُو حَاتِمٍ, قَالَ : حَدَّثَنَا حَسَنُ بْنُ عَبْدِ الْعَزِيزِ الْجَرَوِيُّ, قَالَ :

كَانَ الشَّافِعِيُّ " يَنْهَى النَّهْيَ الشَّدِيدَ عَنِ الْكَلَامِ فِي الْأَهْوَاءِ وَيَقُولُ : أَحَدُهُمْ إِذَا خَالَفَهُ صَاحِبُهُ قَالَ : كَفَرْتَ , إِنَّمَا يُقَالُ فِيهِ : أَخْطَأْتَ . "

A Brief Reminder About Their Widespread Innovations

In conclusion, I would like to highlight their innovations that have become widespread.

The innovations of these people are numerous, and the most egregious among them is that they have included in the "fundamentals of the religion" matters that are not part of it. By "fundamentals of the religion," they mean what is known by reason and innate disposition necessarily, even before the arrival of the prophetic proof, and what is impermissible to be ignorant of, interpret, or imitate.

They have included within these "fundamentals of the religion":

- Declaring polytheists as disbelievers (takfir al-mushrikin).
- Declaring those who excuse others as disbelievers (takfir al-‘adhir).
- Every matter related to shirk (polytheism) and tawhid (monotheism).

This group has been afflicted by declaring one another as disbelievers. The reason for this is none other than the aforementioned innovations.

How excellent is the comment of Imam Ibn Battah al-‘Ukbari (may Allah have mercy on him) regarding what Imam al-Shafi’i (may Allah have mercy on him) said:

Hafs ibn ‘Umar al-Ardabili narrated to us, saying:
Abu Hatim narrated to us, saying:
Hasan ibn ‘Abd al-‘Aziz al-Jarawi narrated to us, saying:

Al-Shafi’i strongly forbade engaging in debates about desires (deviant beliefs) and said:
"When one of them disagrees with his companion, he says: 'You have disbelieved!' It should rather be said: 'You have erred.'"

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فقال الإمام ابن بطة العكبري رحمه الله تعالى ؛
فَأَهْلُ الْأَهْوَاءِ فِي تَكْفِيرِ بَعْضِهِمْ لِبَعْضٍ مُصِيبُونَ , لِأَنَّ اخْتِلَافَهُمْ فِي شَرَائِعَ شَرَعَتْهَا أَهْوَاؤُهُمْ , وَدِيَانَاتٍ اسْتَحْسَنَتْهَا آرَاؤُهُمْ , فَتَفَرَّقَتْ بِهِمُ الْأَهْوَاءُ , وَشَتَّتْ بِهِمُ الْآرَاءُ , وَحَلَّ بِهِمُ الْبَلَاءُ , وَحُرِمُوا الْبَصِيرَةَ وَالتَّوْفِيقَ , فَزَلَّتْ أَقْدَامُهُمْ عَنْ مَحَجَّةِ الطَّرِيقِ , فَالْمُخْطِئُ مِنْهُمْ زِنْدِيقٌ , وَالْمُصِيبُ عَلَى غَيْرِ أَصْلٍ وَلَا تَحْقِيقٍ " [الإبانة الكبرى ، 2 / 535]

فأنصح المسلمين بالإتباع والتأني والحذر من المحدثات وتعلم دينهم وسنن صحابة رسولهم .

ولا أدعي لنفسي بكتابة هذه الرسالة علما أو مقاما . إنما هذا ما يسر الله لي دفاعا وانتصارا وغيرة للسنة وللصحابة رضي الله عنهم أجمعين ومعذرة إلى ربي . وإن أخطأت فيها فغفر الله لي وإن أصبت فيها فبتوفيقه عز وجل . والله الموفق لكل خير ، ...

اللهم اهدنا واهد بنا واجعلنا هداة المهتدين لا ضالين ولا مضلين برحمتك يا أرحم الراحمين ويا أكرم الأكرمين . آمين .

وصلى الله على نبينا محمد وعلى آله وصحبه ومن والاه والحمد لله رب العالمين ، ...

بقلم
الفقير إلى ربه ؛
ابن السَّبَّاك - غفر الله له -

ibnsbk@hotmail.com

ذو القعدة - 1440

Imam Ibn Battah al-‘Ukbari (may Allah have mercy on him) said:

"The people of desires (deviant beliefs) are correct in declaring one another as disbelievers, because their disagreements are over laws their whims have legislated and religions their opinions have deemed good. Their whims have caused them to diverge, and their opinions have scattered them. Thus, calamities befell them, and they were deprived of insight and guidance. Their feet slipped from the clear path. Among them, the one who errs is a heretic (zindiq), and the one who is correct is so without foundation or validation."
[**al-Ibanah al-Kubra, 2/535**]

I advise Muslims to adhere to the path of following the Sunnah, to act with caution and patience, to avoid innovations, and to learn their religion and the traditions of the Companions of their Messenger.

I do not claim knowledge or status for myself by writing this message. It is merely what Allah has made easy for me as a defense, support, and zeal for the Sunnah and for the Companions (may Allah be pleased with them all) and as an excuse before my Lord. If I have erred in it, may Allah forgive me; and if I have been correct, it is by His guidance and success. Allah is the Guide to all that is good.

O Allah, guide us and make us a means of guidance for others, and make us among those who are guided, neither astray nor leading others astray, by Your mercy, O Most Merciful of the merciful and Most Generous of the generous. Ameen.

May blessings and peace be upon our Prophet Muhammad, his family, his Companions, and all those who follow him. All praise is due to Allah, the Lord of all the worlds.

Written by:
The servant in need of his Lord,
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Dhu al-Qi‘dah - 1440